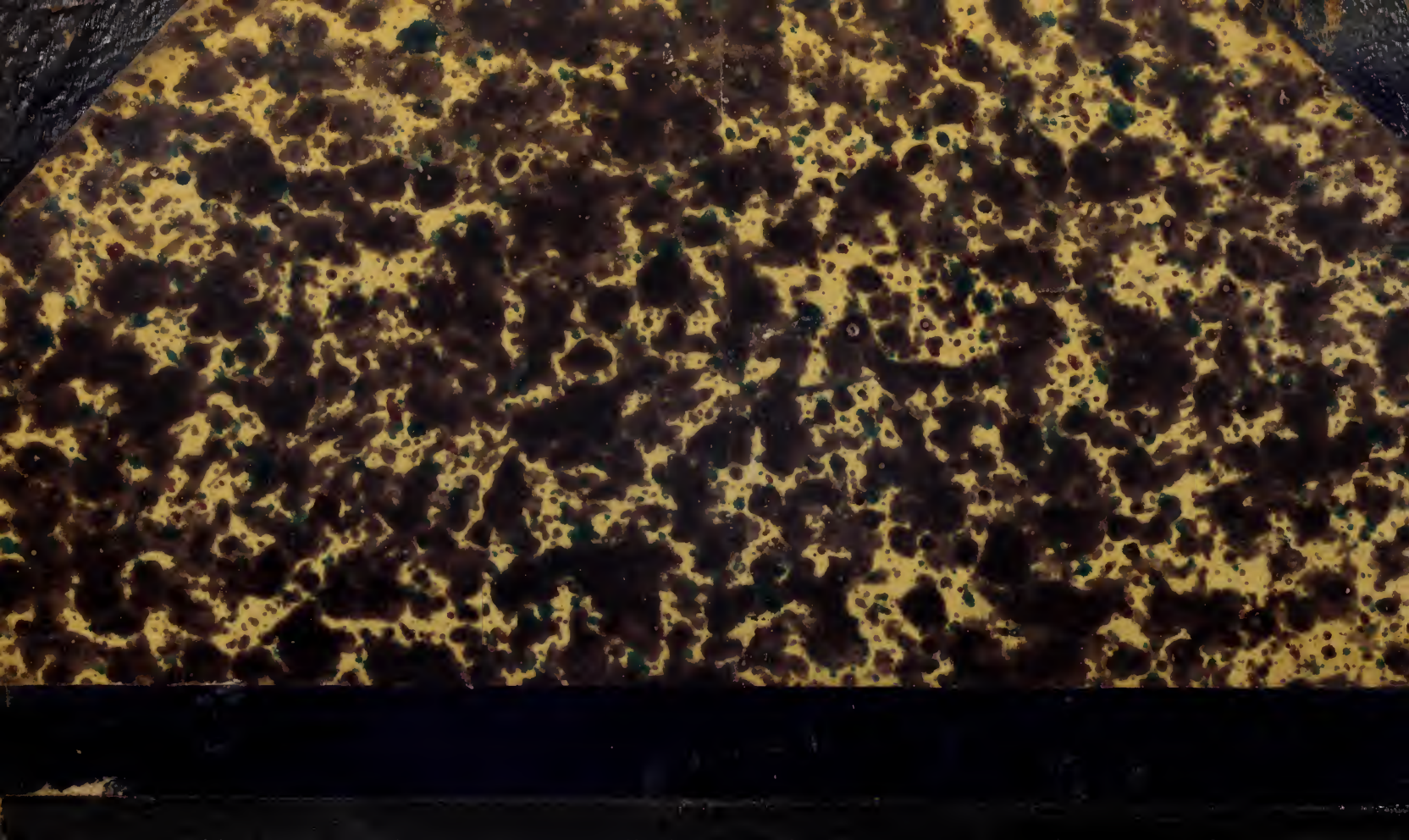

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THE

MISSIONARY HERALD

OF THE

AMERICAN BOARD.

VOL. LXI. AUGUST, 1865. No. 8.

END OF THE FINANCIAL YEAR.

In a few weeks, the accounts of the Board for another year must be closed. Do the friends of missions realize this fact? Especially, do they realize that, in order to prevent an embarrassing indebtedness, the most generous contributions will be needed? True, the *donations* received within the first ten months of the current year, (Sept. 1, 1864, to June 30, 1865,) advanced upon those of last year $35,808; but the *legacies* have receded $25,908; so that the actual gain from the donations and legacies, prior to July 1, 1865, was only $9,900.

It is hoped that, owing to the diminished cost of exchange, the necessary expenses of the year will not exceed $530,000. As, however, the donations and legacies received during the first ten months of the year amounted to only $331,399, it will be seen that a very large sum is to be obtained in July and August. *Will* it be obtained?

It *can* be. (1.) The receipts in July and August, 1864, were $197,622; to wit, in July, $62,807, in August, $134,815. (2.) If some of the friends of missions shall feel constrained to diminish their contributions, as being less able to gratify their benevolent desires than they were a year ago, others, surely, can supply their lack of service. The "willing mind" will overleap every obstacle.

The reasons for closing the year without a debt are very strong. (1) An offering, spontaneous, cheerful, and sufficient for the present exigency, cannot fail to be well pleasing to Him, who has given us our victories, and restored to us the blessings of peace. (2) It will be pleasant for our churches to be able to say, in coming years, "Much as we did for our country, the

heathen were not forgotten. The men who periled their lives in our behalf at home, we made our constant care; but none the less did we care for those who periled their lives in our behalf abroad." (3) If the next year shall begin auspiciously, our missionaries will be greatly encouraged. All through this terrible war, their hearts have trembled for the ark of God. They have felt for us, and they have feared for themselves. Let the word go forth, "The Board is still unharmed," and it will give them new strength for their work. (4) If our churches shall show themselves equal to this emergency, it will be greatly for the honor of our American Christianity. In civilized lands men will say, "The vitality of such a religion is beyond question." In heathen lands men will say, "Such a faith is destined to conquer."

It will be a great mistake, however, to suppose that the raising of nearly $200,000 is to prove an easy achievement. Prior to last year, such a sum was never obtained in two months. But three things will make success absolutely certain. If *every congregation* shall have contributed within the year; if *every church member* shall have contributed within the year; and, especially, if every church member shall have contributed *according to his ability*, a deficit will be impossible. This then is the problem. It is commended to pastors and laymen, in the confident belief that the appeal will not be in vain.

THE CRY OF THE MISSIONS FOR HELP.

The Herald for July contained "a call for men," presenting statements in regard to the urgent necessity for reinforcing many of the missions of the Board. Special reference was made in that article to the case of the Gaboon, the Mahratta, and the Eastern Turkey missions,—with general allusions to many other fields,—and to the call for physicians. Since that number of the Herald went to press, communications have been received which briefly but affectingly present the wants of some missions; a few extracts from which, brought together here, may serve to create or to deepen, in some minds, a correct impression as to the urgency of this call, and possibly may touch the heart of some young disciples of Christ, and lead them to consider the question of their own duty. *Our missionaries are breaking down;* and in too many cases the health and lives of those remaining in the field, are seriously imperiled by the amount of labor and care now thrown upon them. Mr. Thomson, of the Syria mission, in a letter dated May 27, notices the trying necessity for an immediate visit to the United States by Mr. and Mrs. Ford, on account of the ill health of the latter. Dr. Van Dyck, it has already been announced, is also about to visit this country, to superintend the electrotyping of the Scriptures in Arabic, and the departure of Mr. Ford at this time will dangerously reduce the resident strength of the mission. Mr. Thomson says: "My chief object in writing is, to call your serious attention to the condition of the southern portion of our field. Br. Eddy is to be left alone. This is not safe. He has been spending the last three days

in my house, and I am painfully impressed with a feeling that he won't last one year, with all the care and labor, henceforward, of that wide field resting upon him. . . . This departure of Br. Ford and family has taken me by surprise, and I cannot rise, as yet, above a sense of deep discouragement. It may not be unprofitable, however, to indicate what seems to me to be called for at once. At least *one* promising young missionary should be sent here without delay. Should events absolutely require that one of the brethren of Tripoli station be withdrawn from that place, the new man could take his place there. That field is now rapidly opening and widening, and less than two cannot work it. As it is quite as extensive as the Sidon field, and more difficult to manage, and has had much less labor bestowed upon it, the mission will be extremely reluctant to weaken that station. Yet it may have to be done, and in that case the presence of a new man will be of the greatest importance. Beirut, also, may present even a more urgent plea for relief before the end of this year than any other point in our mission. The mention of *one* new missionary is not intended to imply that only one is needed; but if you can get *one*, do not wait for another to accompany him, but send him on with the least possible delay."

The Central Turkey mission closed its annual meeting early in May, and Dr. Pratt wrote respecting the health of some members of the mission, and arrangements made to meet, as well as might be, the circumstances of the case. But he is constrained to say, "We are so reduced that we peril the work in our unoccupied stations on the one hand, and our own lives on the other. We throw the responsibility of this state of things on the churches, who withhold help when we are ready to perish. They have not left their armies on the battle-field so unreinforced; but we are being overborne as really as if a forlorn hope facing the cannon's mouth, and vainly storming an impregnable fort. Before God, *we* are not responsible; let them answer it to the Master."

Mr. Morgan wrote also, on the same subject: "This was a very trying meeting. I felt, as I left Aintab, as if I was going home from a funeral. It is hard to be reduced so low in numbers and strength as we are. Our very existence as a mission is imperiled. We have a noble field, and every opportunity to do a good work; but our very prosperity has become a burden. We can do nothing of an aggressive nature. I would not, to-day, take charge of another out-station, simply because I have not strength to attend to it, with other duties. We cannot preserve even what we have got. There is work, important work, to do at all our stations,—work requiring careful, judicious, constant pressure of influence,—that we have no strength to do. While one is binding up the breaches in one place, another place goes all wrong. Then there is the relation between the missionary and the pastoral body, a most interesting and important relation. But what can three or four, or a half dozen men do towards preserving this relation and getting out of it all the good that might be?"

The Western Turkey mission has also held its annual meeting, and calls for a reinforcement of six men, for specified positions. The general letter,

in presenting the reasons for this call says, among other things: "One man is especially needed at Sivas. The health of Mr. Winchester has failed, and he is about to return to America; Mr. Livingston is now the only preaching missionary in that large field; he is in very feeble health; we have great fears that he will entirely fail; the station is very large; the out-stations are distant from each other; the work is progressing and demands constant superintendence. For several years the call for missionary labor among the Koords and Kuzzul-bashes has come before us at our annual meetings. We are anxious to respond to the call, and have therefore decided that the new missionary to go to Sivas shall study the Turkish language, with special reference to future labors among the Kuzzul-bash Koords of that region.

"The wants of Constantinople have come again prominently before the mission. Father Goodell has finished his work, and leaves us now for America. The health of Mr. E. E. Bliss is poor, and he can do but little beyond editing the two papers committed to his care. Mr. Riggs is not strong, and has to spend all the strength he has in the translation of the Scriptures. Mr. Washburn is fully occupied in the treasury department, and Mr. Herrick labors for the Moslems. The result is, that Mr. Trowbridge is the only missionary devoted to active labors among the Armenians in this great capital. What is one among so many? The population is large and is becoming more and more accessible. There is no station in the interior from which a missionary can be removed to the capital without great damage to the work at the station from which he would come. We turn then, again, to you, and urge with greater earnestness than ever before, the wants of this capital. Something *must be done*, and that speedily, if we wish to save the cause of our Redeemer from irreparable loss."

Readers will remember appeals which have been made of late from other missions. Respecting Eastern Turkey, for instance, some may recall the statement made, in the April Herald, by Mr. Barnum, when reporting the death of Mrs. Williams,—"The interests of the whole Arabic-speaking portion of our field, a region extending from Diarbekir to Mosul and beyond, —a distance of nearly three hundred miles, nearly as far as from Albany to Buffalo,—including a theological school for the training of native helpers, now rests wholly upon Mr. Williams, *unaided and alone;*" the more recent reference, by Mr. Williams himself, to his "*little* diocese," of "three hundred and fifty miles by one hundred and seventy-five, more or less;" and the remark of Mr. Shedd, of the Nestorian mission, after a third visit to Van,—(see June Herald,)—"I have only to add my most earnest appeal to that of other missionaries, to the servants of Christ, to come—to hasten—and enter into that perishing harvest of immortal souls." It cannot be needful to go on with such quotations, and this article is sufficiently extended. To whom, in connection with this matter, does the call of duty come? "The harvest truly is plenteous, but the laborers are few."

"GO *WORK TO-DAY* IN MY VINEYARD."

(Communicated for the Herald.)

Increased activity, on the part of American Christians, is the duty and the privilege of the hour. It is now the flood tide of opportunity. All things are ready; the fields are white for the harvest; the barriers which have stood in the way of Christian effort are in a great measure removed. The call is to enter in and take possession for Christ.

We owe this increased activity to the position in the front rank of Christian civilization, which Providence has assigned us. It is a position which the world is now recognizing, by the confessions of its leading men, and the courtesies of its leading governments. And what is of greatest moment, it is a position which is seen to be the legitimate fruit of the gospel embodied in our social institutions. We are a peculiar people, a chosen generation, made the object of special divine favor and discipline in the presence of all nations. Aside from the interest which the friends and enemies of liberal institutions have had in the issue of the conflict so recently closed in this country, the intimate relations of trade and commerce, the world over, that have been deranged and interrupted, have made the American name known and felt, and affected the prices of labor, and of the necessaries of life even, in every quarter of the globe. The Arab of the desert, and the wandering Tartar, have been led to realize the significance of our country in the enhanced price of their scanty covering. This intimate connection of the material interests of mankind is but a type of the yet more intimate relations of their social and moral interests. It is not too much to say, that there is not a man, woman, or child on the face of the earth, but has a brighter future, a better opportunity for social and religious culture, because of the blessing of God on our arms. The universal expression of sympathy and sorrow for the death of President Lincoln, such as the world never before witnessed, is evidence at once of our position before the world as a people, and of the hold upon the human mind of the principles he represented. It is more—it is the world's confession to the worth of those institutions that have given to the world so noble a character,—to the grave, in the same year, characters so dissimilar, yet so noble, as Everett and Lincoln.

What then, as Christian men, do we not owe to our position, to our opportunities, in view of the increased interest and respect felt for us by mankind? To be an American, to go forth as an American to other lands, to be the bearer of those truths that have wrought such wonderful results at home, is to find a welcome, such as can be accorded to few others. That we are Americans, permitted to live and work for God in this glorious time, should be a cause of devout thanksgiving.

We owe to God our thank-offering of increased effort in his service, for his special mercies to us as a people. The one which first arrests attention, is the unexampled material prosperity of the country during the war,—the ease with which the heaviest burdens have been borne,—and the present condi-

tion of public credit, so utterly unlike the experience of other nations. Sums of money almost fabulous, spent; yet the people so far from exhaustion, as to be ready to pour into the national treasury, upon call, a hundred millions in a single week! A million of men in the field, thousands perishing in battle and thousands more starved to death in Southern prisons, yet the number of men in the nation, as shown in the last annual message of the President, not diminished! The bush burning but not consumed!

The difference between the present condition of the public credit, and that of one year ago, is amazing enough. The actual difference of value, reckoned by the gold standard, of the property of Christian men in the land to-day and one year ago, is the measure of the blessing of God upon our basket and store. How almost incalculable appears the difference, and how great our occasion of gratitude, as we reflect on the present condition of affairs, and on what must have been the result had the rebellion proved a success, and we, to-day, been a humbled, dishonored, bankrupt people, with none so poor as to do us reverence? How shall we so well express our gratitude to Him who has made this difference, *in the interest of his church*, as by the increased devotion of what He has bestowed upon us to the promotion of his cause?

We have another thank-offering of service to make for that wonderful train of providences by which, beyond all human foresight, He has delivered us from the shame of slavery, purged our Christianity of this great reproach, and raised up four millions of human souls from the oppressions and degradations of human bondage. The possible moral and religious elevation of these millions is an element of progress in the evangelization of the world of no small moment, fitted, alone, to call forth our grateful acknowledgments.

Another cause of gratitude, and one fraught with the most cheering hope for the future, is the moral and religious sentiment which has not only been preserved, but deepened and strengthened during the war,—so unlike the experience of other nations. The great principles at stake, the moral interests involved, the earnest recognition of God on the part of the church, the revivals in the army and navy, the acknowledgment of a Divine Providence by our national administration and by our public men generally, have had their part in this result; but more is due to the divine Spirit, ruling in all these means, for yet grander results to the cause of Christ. We come out of this war far in advance of the moral position we held five years ago. Incidental proofs have been furnished in the enlarged spirit of Christian benevolence, displayed in the offerings to Christian and Sanitary Commissions, for the aid of freedmen, refugees, and the families of soldiers at home, and in the support of all our foreign operations. The best proof, perhaps, was the solemn, reverential feeling that suspended all business, and crowded public places of worship throughout the land, on the death of the President. It was the spectacle of a nation turning to God for help, as never before seen in this land, nor even in modern times, the Dutch of the Netherlands and the Puritans of the Cromwellian era not excepted. Now what may we not hope for the future of the gospel in this country, from this deepened moral sentiment!

What a new vantage ground for the preacher! What a preparation of mind and heart for the gospel message! What motives to increased effort! What new hope for the world! "I beseech you, therefore, brethren, by the mercies of God" to us as a people, "that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

If we look to the work abroad, we recognize no less clearly the manifest blessing of God. No thoughtful man can contemplate the results of missionary effort during the last fifty years, the churches established, the congregations gathered under religious instruction in so many different fields, the Christian literature introduced into so many languages, and not least, the moral changes silently going on wherever the gospel has been made known, and then compare the limited expenditure of men and means to effect all this, with the amount required to effect some little external change on the political map of Europe,—to say nothing of the expenditure in a conflict of such dimensions as our own,—without acknowledging the manifest blessing of God upon his own appointed means of redemption. The results, even in a social point of view, are altogether disproportionate to the means employed, and much more so in the religious.

In view of facts like these, we cannot but feel that there never has been a time when we were called upon so strongly as now, to go forward and occupy for Christ; never a time when it was such a privilege to *live* and labor for him.

At a meeting of the little Vaudois Synod, at Nice, in 1857, it was delightful to see that body rousing itself by prayer and consecration to the full consciousness of its high commission to give the gospel to Italy. They felt that Italy was their field, and to be given to them. It was given to them, and we know how earnestly they have entered it, how faithfully they are carrying the word of life into every city, town and hamlet, from the Alps to the Straits of Messina. In the same spirit let American Christians take the world as their field. The most highly favored of nations, of late distintinguished by displays of the divine favor, may we not say, as marked as those granted the chosen people of old, it behooves us to vindicate our character. With something of the fervor with which Knox plead with God, crying, "Give me Scotland, Give me Scotland, or I die," let us cry, "Give us this land, and the world."

LETTERS FROM THE MISSIONS.

Micronesia Mission.

LETTER FROM MR. DOANE, JUNE 9, 1865.

Shipwreck.

THE departure of Mr. and Mrs. Doane from New York, on his return to Micronesia, was announced in July; and the wreck of the steamer in which they sailed has been noticed in the public papers. This letter contains his account of the case.

I write you from this, to me nameless island. On the charts it is put down as Roncador Reef; lat. 14° N., long. 80° W.; but so special a providence has its existence been to us, that I have called it Special Providence Island. You will surmise at once that we have been

wrecked. Our ship, Golden Rule, struck the reef a quarter before four o'clock, A. M., May 30. All passengers were then asleep, and you may imagine the commotion when her large frame hit upon the rock. After the shock, the fears at first excited subsided, and all prepared to do the best they could for themselves. As soon as dressed, in any order, they rushed to the deck, and then the huge breakers rolling in upon the shore and rocks were all that could be seen. No land in sight, though it was then dark. At once all was done for us that could be,—boats lowered, rafts built, ropes got ashore, to save our lives. But a dismal prospect was before us,—a barren reef with only a few *rocks!* How could we be sustained there! And then we were expecting the ship would roll over seaward, and perhaps all, or nearly all, be lost.

But I have no time now to write of the feelings and the prospects before us then, ninety miles from any high land, and some two hundred and forty from the main land. As I have said, all was done for us in the hurry that could be. A boat was dispatched to Providence Island, ninety miles distant, for help; then the work of raft making begun; and so we went on through most of the day, when this sand bank, treeless, bushless, houseless, without an inhabitant save the sea bird, was seen. It was only a speck on the horizon, but a boat was sent to explore, and returned with the cheerful news of land and water, quite plenty. Here the captain landed us as soon as possible, though wife and many other ladies sat all night, or a part of it, on the raft, feet in water and waves breaking around them. The raft then, you will understand, was the safest place for such persons; but as soon as this small sand bank was seen all women and children were sent here, and in time all the men followed; yet there was much suffering. In time, food was procured; we all built such tents of blankets and stones as we could; and here, from the 31st of May to this 9th of June have we been living, in the most miserable condition. But how grateful have we been to our Father for giving us this shelter. There were on the steamer six hundred and thirty-two passengers, [persons?] and in all the trials, not a life has been lost, not a bone broken. What mercy! What care by the dear Father above!

Our joy was increased yesterday morning by the arrival of the first mate with help, in the way of two schooners. We shall get off in a few days. This afternoon a vessel leaves with steerage passengers, to get more help, we hope a steamer. God has kept us all well; we praise him for his mercy. We push on. Say to all friends, we are alive and well.

P. S. I should say, all baggage is a complete loss. We go about shoeless, or hatless, or coatless, or suffering for want of some part of our apparel. But we are happy.

June 10. I have time and space only to say, we are now on board steamer State of Georgia. She and another government vessel came to our relief. Expect to be in Aspinwall in ten hours.

North China Mission.

ANNUAL REPORT.

THE report of this mission, for the year 1864, notices the goodness of God in preserving the lives of all the adults in the mission families, and giving to all, and especially to the men, a good measure of health for labor; the liberality of some foreign residents in China, and other friends, meeting certain financial wants; progress made in the language by the younger missionaries, so that facilities for the performance of their work are greatly increased; entering upon the permanent occupancy of Peking as a station, where Mr. Blodget, Mrs. Bridgman, and Mr. and Mrs. Gulick are located; and the addition of three new laborers,—Mrs. Bridgman, and Mr. and Mrs. Gulick,—to the mission circle within the year.

At the opening of the year, the mission had one day-school for boys, at Tientsin. This has been continued, but "a great drawback" was experienced in the frequent change of

pupils, the parents, too poor to give the children much time for study, soon taking them from school to earn their own support. To overcome this difficulty, it was thought best to organize a boarding department, and about the commencement of the new year, 1865, two of the more promising boys were taken to a home upon the mission premises. Mrs. Stanley has made much effort to secure pupils for a girl's school at Tientsin, and had seven in attendance at the close of the year. Mrs. Bridgman has opened a girl's school at Peking, with, at present, five pupils, and a school for boys was also started there in October, reporting but four pupils as yet. Thus there are now, in all, four schools, with thirty-three pupils.

At the close of daily preaching services in the chapels, portions of Scripture and tracts have been distributed, and also at other times and places,—some in villages, on board vessels from distant parts of the empire, and to scholars coming together at the literary examination in March. In a few cases, good is known to have resulted from the perusal of truth thus sent abroad. Mr. Blodget has been somewhat engaged in translating and revising portions of Scripture,—specially the Gospel by Mark,—Little Henry and his Bearer, and a text book of Geography. Mrs. Bridgman is also doing something in this line.

Special efforts have been made at Tientsin, by the female missionaries, to reach the women. At Peking, Tartar influence makes women much more accessible than in other places in China. They have no fear, there, of being seen in public places, and since Mrs. Bridgman's arrival, there have sometimes been more women than men at the Sabbath service.

The chapel at Tientsin has been open daily, throughout the year, the missionary being assisted by the native helper Chiu, or other church members. On the Sabbath, two services are held, designed more especially for members of the church, teachers, servants of the missionaries, and constant hearers. At Peking, also, a chapel is open for daily service, with, generally, "a large and attentive audience." At Tientsin, in the early part of the year, the attendance was good, and there were twelve or fifteen persons who seemed to be inquiring for the truth; but such inquirers had fallen off one by one, and the number of hearers at the chapel had diminished at the close of the year. Two persons joined the church early in the year, the result of still earlier impressions.

Some of the members of the little church have appeared well, seeming to grow in knowledge and grace, and four have been more or less employed in preaching; but the conduct of others has been trying, and it has been deemed necessary to cut off one from church fellowship. The report, in closing, again refers, as in past years, to the greatness of the work before the church in China, the call for more laborers, and the special need, in that mission, of a physician and a printing press.

Letter from Mr. Chapin.

A letter from Mr. Chapin, dated March 22, came with the report, and he is constrained to say, "We are once more brought into deep waters," by the conduct of church members. The native helper Chiu is accused of vice, with too much appearance of truth in the charge, and another member of the church is in some measure implicated also; yet our brother writes hopefully. "The new year opened with much prayer;" other missions at Tientsin have received members to the churches recently; "the new chapel, and the central chapel at the station, are both now well filled from day to day;" "five or six frequent hearers manifest considerable interest in the truth;" and at Peking, "Mr. Blodget has baptized his first convert."

Ceylon Mission.

(District of Jaffna, North Ceylon.)

Annual Report.

The publication of the following portions of this report, for the year 1864, has been delayed by circumstances which need not be explained here. The statistical tables, which are full upon various matters, will be omitted. With few exceptions, the members of the mission enjoyed, during the year, more than their usual degree of health, and it is said:

The reports of our ten pastors, in reference each to his own church, are on the whole favorable. The week of prayer, in January, was observed at all our stations, and though not marked with special revival interests, it was very profitable to us all. The average attendance on the Sabbath, both morning and afternoon, and on week days, may have been somewhat less than in former years, but was sufficient to encourage every effort to make known the gospel.

Sabbath schools, at all our stations and out-stations, are encouraging. It appears that thirty have been admitted to our churches on profession of faith in Christ, within the year, and that the number of communicants, December 31, 1864, was 477. The baptized children of parents belonging to our churches number 573. These parents and children are scattered (a single family in one village, three in another, and ten in another) as leaven throughout the whole population of more than 170,000.

A "Youth's Association," composed of baptized children and youth, and others who may wish to attend, is formed at most of our stations. These associations are organized and conducted by their own youthful officers, meet once a month, and commence with singing, reading in the Bible, and prayer. Familiar acquaintance with the Bible—its history, biography, and teachings—is the object aimed at by catechetical exercises, biographical sketches, and essays. The meetings are well attended, interesting and profitable. Native contributions, for various objects, amount to £130 12*s.* 11*d.*

Schools.

We have 49 village schools. The committee on these report, that each school has been visited once a month, regularly, and that two special examinations (one in June and the other in December) were held at each station, when all the children at that station were called together. The whole number of pupils on the lists of these schools is 1,671, of whom 1,220 are boys and 451 girls. Present at examinations, 1,238. Baptized boys, 54; girls, 83.

These, it is remarked, are all the children taught by the mission, in a population of 170,000. The difficulty of keeping children in school after their services may be useful on the farm or in the house is spoken of; the cost of educating each pupil, by the year, is said to vary, in different localities, from 68 cents to $1.52, and it is asked, "Could not American churches afford to educate our heathen and perishing children for a single dollar, or a dollar and ten cents each, annually?"

There are 21 pupils in the theological and training school, and during August and a part of September, 20 of the village schoolmasters were in the institution. "The report of the examining committee was very encouraging." The average number of pupils in the female boarding school at Oodooville was 48. The first class, of 11, who were to leave in January, 1865, were all members of the church.

Congregations—Native Helpers.

A table of congregations connected with the different stations, shows 48 places of meeting, 73 weekly services, and an aggregate attendance of 1,499, Sabbath mornings; 911, Sabbath afternoons; and 454 on week days.

Two examinations of native helpers and teachers were held, one in June and one in December, which were thought to be very useful. At the first of these, there were present 2 native pastors, 3 teachers in boarding schools, 17 catechists, 5 other assistants, and 25 village school-masters; in all, 52.

Medical Department—The Press.

Dr. Green has had under his care a class of medical students. One class of 11 graduated in November, but a new class, of the same number, was organized in May.

Bible colportage, under the direction of Bible societies, has been prosecuted to considerable extent in this mission field, 1,884 houses having been visited, and 15,095 adults addressed within the year. Bible meetings were held in different places. "The Morning Star" has been published twice a month, having 632 subscribers; and "The Child's Friend," by the Children's Christian Association, monthly. In all, during the year, 4,875 copies of this last publication were issued. An Elementary Arithmetic, and Geography, were published in Tamil, 1,000 copies of each. 5,000 books were distributed from the depository.

Oodooville Boarding School.

Mr. Spaulding appends to the report a table, and remarks, respecting the female boarding school, with which he has been so long connected. The table shows that from 1824 to 1864, there were received to the school, from the several mission stations, 394 pupils. Of these, 281 have been members of the church, 53 have died in good standing, and 4 under censure; 22 were ex-

communicated; and there are now in good standing in the church, 202. Mr. Spaulding remarks:

All but a small fraction have been married to educated young men, who are now native pastors, native preachers, catechists, village school-teachers, English school-teachers for missionaries and for Government, odigars, moodeliers and writers in cutcheries and courts, engineers, lawyers, doctors, editors, bookmakers, printers, overseers of roads and coffee and cocoanut estates, farmers, servants, &c. They are now scattered not only in this district, but in various parts of the island and on the continent. For example, there are in the service of the Church mission, 26; in that of the Wesleyan mission, (have been or are,) 19; gone to the continent, (Madras, Madura, Negapatan, &c.,) 20. Most of them have Christian husbands, and with few exceptions, they have greatly assisted to make their husbands worthy of respect and Christian confidence.

When I look around on these mothers and children and grandchildren, and remember where we found their grandmothers forty years ago, I praise the Lord for sparing us to see so great salvation. Then, again, the thought comes over me,—"What are these among so many?" The life-boat is not full, and many thousands are sinking in our sight. O, for hands of strength to row, and hearts of sympathy to save, ere they perish.

Another table is given, presenting expenses of the school, and our brother says:

It will be seen that this school, with all its wide-spreading and blessed influences, has been supported (including board, bedding, clothing, washing and native teachers) at the expense of about one missionary and his companion. The average cost, annually, for a pupil, may be about £5. Since 1855, we may call it £6,—$30.

It should be kept in mind that the principal of the school (whether Winslow, Whittlesey, or Spaulding) was never a teacher, if we may except about one month in the case of Mr. Whittlesey, and then only one hour a day. The police, pastor's, and preacher's duties have been his.

Within three years, thirty persons, Mr. Spaulding states, have been added to the church at Oodooville, and all but one of these were from the boarding school.

Semi-Annual Letters.

Letters reporting the station work for six months, up to April 1, have now been received from several of the missionaries and native pastors, but most of them present little of special interest. Usual labors have been prosecuted, with about the usual results. Mr. Quick, of Panditeripo, reports the death of one member of the church, in January, and the addition of two, by profession, at the last communion season, both of whom were children of Christian parents, and baptized in infancy. He mentions "considerable stir" among the many Roman Catholics of that parish, occasioned by the secession of a priest. The Romanists are very ignorant, and cannot understand why a priest should leave the Catholic church and join the Protestants, whom they have ever been taught to regard as the embodiment of almost all evil; and some are led to ask why, if a priest may join them, they may not do the same.

Dr. Green refers, in his letter, to the same case, it is supposed, stating: "The conversion from Romanism, by the Pope's last Bull, of the leading priest in this Province is most cheering, and we cannot but hope for decided and wide influence for good upon the community." Dr. Green speaks of his medical class as now numbering 12, and says, "I never knew the medico-missionary work more interesting and promising than at present." Mr. Howland, of Batticotta, refers, as do others, to the week of prayer, in January, as an interesting season, and reports the addition of two, by profession, to the church at Batticotta, since he wrote before.

Letter from Mr. Spaulding, April 1, 1865.

Mr. Spaulding, in his semi-annual, mentions the graduating, in January, of a class of eleven, from the female boarding school, "all members of the church, and as a class, above the common standard in maturity of

mind." He reports, also, the death of two members of the church, and gives the following account of one of these persons.

A Christian Life and Death.

One of the two who died was a mason. He joined the church in 1849. He could read a little, and always with an almost intuitive understanding of the meaning. He was married a second time to a heathen woman who, through his teachings and godly conversation and prayers, was brought to embrace the truth, and is now a member of our church.

When not at work, he was seldom seen without some portion of the Bible or a tract in his hand; and when he found a sentence or a verse which he could not comprehend, he would come for an explanation. In keeping the Sabbath, and in the government of his children, he had all the stern obedience to God, and the authority over his family, of a Puritan. He was a great sufferer, often unable to work and confined to his mat, but never without his Bible, either in hand or within reach. Though exceedingly poor, and with a large and helpless family, he would never work on a heathen temple, or on any monument devoted to idols. The consequence was, that he lost many profitable opportunities for providing daily food. The value and beauty of his character were in the fact that there was no drawback. With his trowel or his Bible he was the same spiritually minded man, with no other side. While at work on some of the buildings at Manepy, standing high on a ladder, the ladder slipped and he fell with it. One of his feet was crushed beyond recovery, and after a few days of severe suffering, he died of the lock-jaw, aged fifty-four.

Prediction—Last Counsels.

The day on which he fell he said to his wife, "You will be anxious about me thirteen days longer, and on the thirteenth day I shall leave you. When I am gone, you and the children must live so as to come where I am going. Whatever reverses befall you, train them so that they may not forget God. Be prompt and constant in prayer." Calling his children, he said, "My children, whatever wrongs others may do to you, bear all patiently. If other children ridicule and revile you, never take revenge, but give them good counsel, and treat them kindly. Never disregard the advice of your mother, your minister, or your teacher. You need not think that your father is dead; your heavenly Father will be your father. His goodness is boundless, and he will provide for you all. Be good boys, and live according to the Christian religion. That only is true."

He asked to have some of the Lyrics on the sufferings of Christ read to him; also the ninety-ninth Psalm, and a form of private prayer, in a little book. He often wanted to pray, though when he kneeled down he was ready to fall from weakness and pain; but one of the boys and his wife would hold him up. He slept very little, but turning from side to side he would frequently ask God to take him up, to join the martyrs of Jesus. To the doctor he said, "I have no fears; I long to have God call me. I am waiting; when will he come?" As he had predicted, on the thirteenth day he died.

Nestorian Mission.—Persia.

OROOMIAH.

(Near Lake Oroomiah.)

LETTER FROM MR. PERKINS, APRIL 10, 1865.

THIS communication touches upon many topics, and portions of it, some for one reason, and some for another, will interest the readers of the Herald.

The New-Year's Festival.

The festival of no-rose—new year, (literally new-*day*,) occurs in Persia at the vernal equinox. This is certainly a more natural as well as agreeable period for beginning the civil year than that

of our calendar, in mid winter. It is not *Mohammedan* at all in its origin, but comes down from very ancient times. It is a very jubilant season with the Persians. On the two or three days of the festival, calls of mutual congratulation are exchanged among all classes, and the omission to show to the authorities and other prominent personages this attention, is interpreted as an offensive neglect. We therefore spent a considerable part of the second day of the festival, when the rush had somewhat subsided, in making such calls. The small oriental cups of coffee, or more generous cups of very sweet tea, or a tumbler of *sherbet*, (water and loaf sugar,) are the proffered civility at such calls; and a few drops of rose-water, poured into the hand from a China cruet, to be rubbed on the beard, like the "precious ointment" of ancient times, is added for the faithful followers of their prophet,—festive treats of which no good temperance man could complain.

Among the numerous Persians whom we visited, on the recent festival, was the Mohammedan high priest, Meerza Aly Akbar, already known to you as a most bigoted zealot, who has often, very unscrupulously, attempted to force Nestorian girls to profess themselves Mohammedans. It is due to him to say, that he treated us with great courtesy on this occasion, though we have more than once been brought into unpleasant relations to him, in our efforts to rescue the victims of his fanaticism.

Injustice.

There is an unusual rage, at the present time, on the part of powerful Mohammedans, to possess themselves of the property of the poor Nestorians. They seem as eager to do so as Ahab was to obtain Naboth's vineyard; and by means about as unscrupulous if not as tragical, and about as hypocritically religious, as those resorted to by Jezebel. A common method is, to forge documents asserting prior ownership. Another is, to levy claims on the property of the Nestorians on the ground that some one of their relatives, more or less remote, has espoused the Mohammedan religion, which, de facto, entitles him to the property of the family. A recent edict from the Shah annuls this old prerogative of Islam; but like most royal edicts here, it is disregarded at this distance from the capital.

We might carry the parallel between Ahab and Jezebel and these Persian oppressors a step further; for God, in his righteous judgment, brings swift retribution upon them as a rule, as he did upon the wicked king and queen of Israel, a rapacious government never being slow to strip them of their ill gotten treasures, if not to visit them with more signal calamities. But in all the unrighteous proceedings, and the deep corruption prevailing around us, it is surprising how much appearance of external courtesy and decorum is maintained.

Worldliness of Helpers.

The "spirit of worldliness" among helpers, against which the missionaries find themselves called upon to struggle, is by no means a spirit which stands in the way of Christian fidelity and usefulness in Persia only.

Our annual schedule, forwarded to you not long ago, presented seventy-one as the number added to our communicants during the last year; a somewhat larger number than in any previous year. A prevalent evil, against which we find it necessary to struggle at this time, is a spirit of worldliness among many of our helpers; not so much a desire to accumulate property as to secure a commanding ascendency among their people, in general with the hope of advancing the gospel thereby, but too much under the mistaken idea of serving God by conciliating mammon. Being the most intelligent and trust-worthy men in their respective villages and districts, it has become common for the Mohammedan landholders to offer to them more or less of the superintendence of their affairs;

a position of prominence and influence which several of our best native laborers have been slow to decline, until they have found themselves seriously engrossed with worldly concerns. How to deepen, in the hearts of these helpers, a spirit of entire consecration, is with us a standing and momentous problem.

Encouragements.

There is, on the whole, much to encourage us in the aspects of our field and our work, at this time. We may say, that while ample doors of faith continue open to us, "there are many adversaries," who are more active than at some former periods. In our impatience, we do not sufficiently keep in mind that all the opposition of these adversaries is sure to turn out rather unto the furtherance of the gospel, and as a rule, even *speedily*, of which we have had very many exemplifications.

Bible Readers.

You refer with interest to our Bible readers. I am more and more impressed with the value of this instrumentality. It is the testimony of some of our native preachers, that the Bible women accomplish more than themselves in the same fields. They certainly reach many with the Word of life whom the customs of society forbid our preachers to approach; and though their humble labors are attended with little general observation, we have abundant proof that they are like the noiseless dew of heaven, nourishing many a plant of righteousness for the garden of God. About twenty of these humble laborers are at present employed, at the low rate of a dollar and a half a month, being expected to spend half of each day in the work.

We have just commenced printing an edition of the New Testament in the common sized type of the Nestorians, which will meet the wants of eyes too old, or too young, to use with advantage the small type of the beautiful pocket edition. We have also recently printed the little book of daily texts for a month, with comments,—"The Faithful Promiser,"—and a small book of proof texts on a large number of leading religious subjects, arranged by Dr. Brown, of Edinburgh.

American Affairs.

The marvellous success which you have had in raising funds during the war, inspires us with hope for the future; and not in this regard merely, but for the thrifty growth of all that is good in our favored land, after the removal of the terrible curse and blight of slavery, that was so rapidly working the destruction of the entire country, shall be completed. I need not say, that we look with interest, and almost painful longing, for such a consummation.

The Lord's Supper—Robbers.

Yesterday (Sabbath) I administered the ordinance of the Lord's supper at Geog Tapa. It is always an affectingly interesting sight presented by the great, intelligent, and very attentive congregation there—as orderly as any congregation in New England; and it is a great privilege to unite with the church of nearly one hundred members there, in remembering Christ at his table.

To-day three robbers were beheaded on the public square of our city, and six more await the same fate to-morrow morning,—events quite significant of the insecurity prevalent in these regions, in the midst of which we are graciously preserved from all harm. The angel of the Lord encampeth round about them that fear Him.

LETTER FROM MR. COCHRAN, MAY 8, 1865.

THE general tone of this letter, in connection with the various topics mentioned, is decidedly hopeful, and the facts stated are such as to encourage, and call for praise. The meeting of the helpers, and proceedings there; the progress indicated by Mr. Cochrane's reminiscences, and by statistics given

and the obviously great and happy results of labor in the Seminaries, all show that those who have labored in the Nestorian field have not labored in vain. Here, as elsewhere, there is much that calls to prayer, by the whole church, for those influences of the Spirit which would cause seed sown in the past, as well as that to be sown, to bring forth a more abundant harvest.

Meeting of Helpers.

The native helpers of the southern section of the Oroomiah field have recently held a very pleasant meeting of two days, in the village of Dizza Takka. All the helpers and teachers, seventeen in number, were present, save one, who was detained by illness. Lay delegates from the little flocks of the hopefully pious also attended, and cordially participated in the exercises. Papers were read on practical subjects, such as preaching and pastoral labor, Sabbath schools, family duties, church discipline, temperance, and some other needful reforms. Reports were also made of the work in the different villages. The papers were well prepared, and some were highly discriminating and suggestive. Extemporaneous remarks followed the reading of each, the tone of which was, without exception, earnest and hopeful, and the meeting was apparently as harmonious and cordial as could be desired. You will remember that allusion has been made heretofore, to the disaffection of some of these helpers. That affair did not proceed to the interruption of Sabbath labors, and is now amicably settled.

Reminiscences—Progress.

My thoughts ran back to my first visits to these villages, seventeen years ago, and many marked contrasts were readily made. Then, so far as we know, only one pious man could be found on the whole plain, and he was a convert in the revival in Geog Tapa, in 1846. No pious helper had been located there, nor had more than three of the present preachers even entered the seminary. That section, too, was the darkest of the three natural divisions of the Oroomiah plain,—skirting the Koordish district, and peopled extensively by a predatory and murderous tribe of Mussulmans, who, in their banishment from another section, had been placed there to keep the Koords from plundering the plain. And it had been but seldom visited by members of the mission or by native helpers. But the gospel has more than made its mark. It has truly won a large place in some of these villages, and also in the thoughts and estimation of the Mussulmans themselves. The aged priest Yoosip, of Dizza Takka, remarked at our last concert, that robbery, burglary and other crimes had lessened more than half within the time mentioned, and that leading Mussulmans were now bearing testimony to the good results of the gospel.

Statistics of this Section

The statistics we gathered show sixteen regular congregations, with an aggregate of six hundred souls, who now listen weekly to the messages of life; and in all, including the village of Seir, (not the seminary,) one hundred and seventy-four communicants have been received, of whom eight have been excommunicated. If we include the small section of Tergawer, which has until recently been connected, it will give very nearly one third of our communion on the plain of Oroomiah, and more than one quarter of the total in the entire field, including the mountains. The average number of converts to each helper is nine and two-thirds; or, if we exclude helpers located within the last two years, and who have as yet produced no visible results, the average will be sixteen. These results, though not what we could desire, still afford encouragement, especially when we consider that nearly all the helpers have been educated wholly within the time mentioned, and one-third at least have not been located two years.

The Past Year.

The past year we regard as more than usually prosperous in a religious view. True, it was not signalized by powerful awakenings, but we may gratefully record, in this respect, seasons of marked and refreshing interest in our seminaries, and a degree of special interest in several villages. The female seminary has been blessed with a deep and permanent interest, during the winter.

The village congregations have been large, and generally harmonious and serious. In some cases, where meetings have been held for two or three days in succession, some conversions, we hope, have resulted, and a healthful impulse has been imparted. The beneficial results of such meetings only suggest regrets that other duties allow so little time for this kind of labor. From my own limited experience in such labors here, I am persuaded that but few people are more impressible than the Nestorians, and but few would probably afford more encouragement to direct and protracted effort for the conversion of souls.

General Statistics.

Our Tabular view gives seventy-four preachers, (some of whom also teach,) who regularly break the bread of life in at least as many different villages, besides seventeen teachers who conduct religious services, more or less. I have not been able to procure the precise number in our congregations. It is probable, however, that the aggregate is considerably above two thousand. The whole number of communicants received is six hundred and thirty-three, of whom about twenty-five have been excommunicated, though the number is not accurately known. The accessions for the last year were seventy-two, and judging from the number of candidates, we may look for more than a hundred during the current year.

The work of locating helpers on the plain of Oroomiah we may now consider as nearly completed, though some twelve or fifteen villages remain that we should like to see supplied; and we may reasonably expect, in future, a much larger increase of conversions; while the work of opening new villages will hereafter be confined mainly to the adjoining districts and the mountain field.

The Seminaries—Their Usefulness.

Our male seminary has graduated ninety-nine pupils, of whom ninety-two have been received to our communion. The female seminary has graduated fifty-five, of whom forty-eight are communicants. Of those who have been connected with the male seminary a year or more, one hundred and forty-three are communicants, while of those similarly connected with the female seminary, eighty are communicants; yet probably not half a dozen of these were converted previous to entering these institutions. The total of these is two hundred and twenty-three communicants, out of six hundred and thirty-three, our whole number, or more than one-third of the whole; thus giving, as you will observe, no small importance to the seminaries as direct, converting agencies, not to speak of their essential importance in supplying helpers, and carrying forward the work generally.

Benevolence.

In respect to contributions, we have endeavored to keep in mind the essential importance of cultivating the benevolent spirit; but you will remember that the past year has been one of unprecedented pecuniary embarrassment and suffering, though the current year promises essential relief in this respect; and further, you must remember that besides enormous governmental taxes, all our communicants, from prudential considerations, continue to support their old ecclesiastics; in many cases paying more than their relative proportion. Still they have done something in the way of contributions. The Seir and Barandooz section has averaged seventy-five cents for

each communicant, which has been paid for schools and the support of the gospel; besides something for books and a monthly religious paper.

The Government and its Agent--A Death.

Meerza Nejif Ali, agent for the Christians, while he has not, as yet, annoyed any considerable number of the evangelical Nestorians, still seems to be constantly aiming, in a most covert and intriguing way, to undermine the evangelical work. His opposition to the French Lazarists is even more open and positive. His errand seems to be a crusade against all foreign agencies and influence. . . . The avowals and efforts of the agent are significant, as revealing a new policy on the part of the Government. The evangelicals are now for the first time recognized as a sect, are placed on a footing with the other sects, and are not to be destroyed, but starved out by intolerant restrictions. We feel assured that this hostility will all be overruled for the furtherance of the gospel, and if persisted in, we shall be greatly disappointed if it does not result in the speedy opening of the gospel door to Mussulmans.

We are pained to hear, this morning, of the death, in Geog Tapa, of the steward of the male seminary. We lose in him a faithful Christian, and a man of unblemished integrity, and very great usefulness in his sphere.

Eastern Turkey Mission.

KHARPOOT.

(About 175 miles south of Trebizond.)

Letter from Mr. Barnum, February 24, 1865.

Circumstances have delayed the publication of this letter, but it will be read now with interest. Some passages will remind those familiar with early incidents connected with the Nestorian mission, of meetings with females in that field. Reference has been made in other published communications, to the remarkable results here noticed, of effort by native Protestants, at Hooeli, after the mission had abandoned the place as an out-station. God works by whom, and when he will.

At the close of his letter, Mr. Barnum refers to considerable excitement in regard to "the violent abduction of a Protestant girl in one of the villages," that she might be married to an Armenian young man. She was forcibly taken, not to a church, according to universal custom, but to a private house, where, though "she refused to stand up, but threw herself on the floor," "the priest read the marriage form over her as she lay there, the young man standing by her side, and pronounced them husband and wife." Every effort has since been made to persuade her willingly to live with the young man, and then to induce her to say that she was an Armenian and not a Protestant; but she had remained firm. There seemed to be little prospect of securing justice in the case.

Visit to Out-stations.

Since the seminaries closed in November, I have spent nearly every Sabbath at some one of our out-stations. Miss Fritcher has frequently accompanied me, holding separate meetings with the women, in addition to the ordinary Sabbath services. These women's meetings are generally well attended, a good many coming in who have never been to our chapels before, and they always remain to some of the other services. The leaven is at work in all these villages, and these visits have been very interesting to us.

The Work at Hooeli.

The leavening process has its various stages, and as an illustration of what we find often, when the truth newly awakens inquiry in a community—when the process of fermentation is going on. I will give some account of the last Sabbath which we spent at the village of Hooeli, about ten miles from here.

This place was occupied as an out-station six years ago, but after a year or two, we saw so little fruit that we abandoned it. Last winter, when the Protestants in Perchenj established a society for visiting the neighboring villages on

the Sabbath, to read and talk, Hooeli was included in their list of places. They very soon excited a good deal of interest, and the people of their own free will, established a Protestant school, without any expense to us. The Perchenj brethren visited the place every week, and soon a congregation was established. For the present winter we gave them one of the members of the Theological school as teacher and preacher.

We reached the village about five o'clock, Saturday, P. M., and found the people already assembling for a meeting. At their request, I made an appointment for another meeting in the evening, and despite the dreadful mud, the chapel was tolerably filled at seven o'clock. The next morning, before it was fairly light, they began to come for the morning service. This over, we breakfasted; but we had scarcely completed our meal, when the crowd began to come again.

Meetings with the Women.

At ten o'clock, the appointed time for Miss Fritcher's meeting, the chapel was nearly full of women. Probably seventy or eighty were present, all sitting on the floor, and each one crowding up to get as near to Miss Fritcher as possible. Many of them had never been to a meeting before. It was with considerable effort that I got them all to sit down. Before leaving the chapel, I explained to them, in a familiar way, why we had come, and why we labor for females as well as males—a strange thing to many—and why, sometimes, young ladies leave their homes and come to Turkey. I asked them how it was ten or fifteen years ago with them. They said, "Nobody ever told us that *we* had minds or souls which we were to care for. We were made to understand that we were very much like donkeys, that we had no equality with man, and that our business was to work."

Such a meeting is quite indescribable. They were very much like a hive of bees. The slightest thing would set them all in commotion, and they would resemble a town meeting more nearly than a religious gathering. When a child cried, it would enlist the energies of half a dozen women, with voice and gesture to quiet it. When some striking thought of the speaker flashed upon the mind of some woman, she would begin to explain it in no moderate tones to those about her, and this would set the whole off into a bedlam of talk, which it would require two or three minutes to quell. Thus Miss Fritcher kept them for more than an hour, and although the time had come for my second service, they were so much pleased at having a meeting all for themselves, that they wanted her to go right on and hold a second one with them. One such effort, however, is quite enough for any lady of ordinary strength, and as the chapel was already full, I asked the teacher to preach to them, while I gathered the men on the large flat roof in front of the chapel, and preached there. Here I had over one hundred, and while I was preaching, I could frequently hear the rap, rap, rap of the teacher's stick, and his lusty calls to order.

Catechising the Boys—Discussions.

These meetings being over, the teacher brought a class of boys out upon the roof, to examine them in the Catechism and Testament. The men were very quiet during my meeting, but this being a more informal exercise, a single question and answer would frequently start a discussion which would last ten minutes. This would generally be between myself and one or two other persons, but sometimes fifteen or twenty would engage in it all at once, shouting at the top of their voices, and gesticulating in the most violent manner; so that one unaccustomed to oriental ways, might suppose that a storm had been raised which would pretty surely end in a hard fight. I controlled the discussions as well as I could, taking care to throw out

trivial subjects, and to keep vital truths as prominent as possible.

Two hours or more passed in this way, and it was time for my third preaching service. After this, we had less than an hour of quiet for our supper and for rest, and the people came for the fourth service, which I again conducted, so that from daylight till late in the evening, except for the short time that we were taking our only two meals, the crowd was upon us all the time. This would be no easy day, even if we could use our own language, but in a strange tongue the labor is greatly increased; still it is immeasurably more pleasant to be thus thronged and overwhelmed and fatigued, than to wait and wait in vain, for people to come. The next morning, just after the break of day, we held another meeting—the eighth formal service since Saturday evening—after which we rode home.

Not a Revival.

Now all this manifestation of interest does not show that a revival is in progress in that village. A few persons appear to be in earnest, seeking after salvation, but the majority have not yet reached that stage. The interest is chiefly intellectual. They are inquiring whether these things are really so—whether we are right or they are right. It is a critical time, in any place, when the work reaches this stage. It is the seed time, and we try to cast in as much truth as we can. Soon there will be a process of separation and elimination. Some will become zealous Protestants, and Christians too, we hope; but others will become careless and indifferent, and die in their sins. The work evidently has a genuine basis, as the people are some of them subscribing very liberally toward the building of a new chapel.

BITLIS.

(Near Lake Van, about 150 m. E. N. E. of Diarbekir.)

Letter from Mr. Burbank, April 4, 1865.

The letter from which the following extracts are taken was sent with a copy of a circular from the brethren at Bitlis to the other members of the Eastern Turkey mission, respecting the financial wants and embarrassments in the Bitlis field. The statements made were not intended for the public, but the circular was forwarded to the Missionary House, as "containing items of intelligence which the Prudential Committee may be interested to consider," and Mr. Burbank makes some remarks respecting it, and the circumstances which led to its preparation, that may well be considered by others also.

Pecuniary Wants.

The circular was written in many tears, and you will not be surprised to learn that the idea is forcing itself on my mind, that I am the wrong man for this station. If God does not give me a heart of flint, when these tender lambs, that Christ has called, ask for a shepherd to lead them to the fountains of salvation, I cannot deny them; and when one says, "Here am I, send me," I cannot say, "No." When I see our helpers' families destitute of clothing and daily food, how shall I say, 'Be ye warmed and filled,' and *not* give those things needful for the body? I suppose the Committee did not know that, when they made the "*necessary* abatements" (!!!) in the appropriations, they were taking the last crust from these poor helpers, and the last shirt from their children's backs. Human experience teaches us that endurance carried to a certain point ends in death. Is it wise to press it quite up to that point?

How can we tell the church our condition? It is a *shame* to it and to us, and it ought not so to be. We are looking every way for help, but principally *up*. He who heareth the young ravens when they cry, will surely hear us. Our enemies report that we are about to return to America, as the Board can no

longer support us. I don't know how they got the news, perhaps the adversary told them.

Labor Not in Vain.

We can say that the Head of the church has sealed our work with his approbation. Our little church is growing in grace; at the last communion two new members were added; others were examined and their cases postponed for future decision. Our little band is not without the fruits of the Spirit, walking with one another in meekness and love, providing things honest in the sight of all men, *patient in tribulation*, fervent in spirit, and hoping unto the end; teaching us, by their simple faith, more of the gospel meaning of that word than we had learned before, and taking patiently the spoiling of their goods. Our congregation increases almost daily. Many, who for a long time have been persuaded of the truth, are coming out on the Lord's side, and many more, who have not yet decided to take that step, are ill at ease, and can find no rest to their souls. The Word of God is being read and studied more extensively than hitherto among the Armenians. Sometimes an assembly of seventy or eighty of them may be found, continuing five or six hours, and listening attentively to some Protestant's reading and explanation of the Bible.

A large number of women and girls are learning to read, many of them are paying tuition according to their ability, and a few of this hitherto servile class are taking, in some degree, their proper places as wives, mothers and sisters, in the family and in the church, and are seeking in earnest their souls' salvation.

The Brethren Faithful.

The brethren labor earnestly and harmoniously with us in our plans for the extension of the gospel, and much of our work is carried on by mutual consultation. Several villages where we have never had helpers, other than colporters for brief visits, are calling upon us to do something for them. The other day we received a letter from a young man of one of these villages, asking our advice and protection. He was reading the Bible, and explaining it as best he knew how to the villagers, which raised a storm against him so threatening that he was afraid for his life, though some stood by him and said that what he "preached" was true. This is but one example of the *conflict* that is being waged in this region. Indeed, sometimes the Armenians are driven to such a pitch of desperation, by the pungent appeals of truth urged home by the arguments and piety of our people, that in their rage they deny the truth altogether, and say, "What have we to do with the Bible." Surely this is no time to call in our out-posts, and retreat from the ground that has been occupied at such expense of blood and treasure. If we altogether withhold our hand at such a time as this, will not deliverance come from some other quarter, and we be destroyed? When God in his providence says "Go forward," will you tell us to halt, or retreat? God forbid.

Effects of Retrenchment.

We have seen it argued, by some of our religious papers, that the Board, for the present, should attempt nothing more than to hold on where it is, and not enlarge. In reply, we can only say,—Brethren, you do not know how disastrous such a policy is to our cause. You might as well say to your little son of five years old, 'My son, you see the prospect is that we shall soon be short of food in the house, and you must stop growing for a few years, till the times are easier. Then, no doubt, you can easily enough make up your dwarfishness, and be a man yet, with plenty of food and clothing.' Our beloved Board, in attempting to "relieve the churches," is nourishing in us the same kind of hope as the father, in the supposed case, would inspire in his son.

Confidence of Protestants.

None of these difficulties seem to affect our brethren here. They appear as confidently to expect that the work will go on as that the years will continue with their seasons, and are planning for firm foundations for future ages. When the Armenians say to them, "These Americans are about to leave you, and you will come to nought," they reply,—"By the grace of God we shall continue to preach the truth after they are gone." Thus God has clothed with flesh these dry bones, that had been dead and buried for centuries, and breathed his Spirit into them, and they speak and preach his truth.

Western Turkey Mission.

SIVAS.

(About 400 miles S. of E. of Constantinople.)

Letter from Mr. Livingston, May 15, 1865.

This letter, both in its hopeful, earnest tone, and in its facts, is of a cheering character, and will be read with interest by those who "watch for the morning."

Encouraging Indications.

At no time since my coming here have there been so many things to encourage as at present. True, our work in the city of Sivas, apparently, is not very different from what it has been during the greater part of the four and a half years that I have resided here. It is evident that our great need is the outpouring of the Holy Spirit, to give efficiency to the truth now lying dormant in so many hearts. But influences are at work which must accomplish great results, for good or evil, to a large class of persons here. The nominal Christianity of the country is not sufficient to meet their wants, and they certainly wish for something *different*, if not for something *better*. Our labors, if they have not been blessed to the conversion of many souls, have at least been the occasion of bringing many to the position in which they have to choose between evangelical Christianity and infidelity. Their old religion has lost its hold upon them, and if they conform to its requirements it is only because they fear they may lose some worldly interest by neglecting it; but that truth which is unto salvation has not yet taken possession of their hearts. It is for such that we feel the greatest solicitude. At our last communion, three persons were received to the church, and we have hope that at least two others are suitable candidates for church membership. Apart from our own people, we have reason to know that persons meet together to read the Bible. From time to time we see new faces at our meetings.

Opposing Efforts.

Just now we have positive proof of our influence amongst the Armenians. Some time ago we made a special effort in regard to our Sabbath school, and succeeded in getting into it a large number of Armenian boys. The priests at first contented themselves with forbidding the boys to attend our chapel; but this not having the desired effect, a school has now been opened by them on the Sabbath, with the double purpose of keeping their young men and boys from our chapel on Sunday, and from our school during the week. This they hope to accomplish by keeping them busy when they would be at our meetings, and by promising to teach them, free of expense, in one day, as much as they would learn at our school in a week. Some have been drawn away by these means, but still Armenian boys are present at our meetings, and the majority of our scholars are from Armenian families. In like manner, a girls' school has been started, to prevent us from getting Armenian girls into our school.

Openings in Villages.

Out of the city it is no longer a question where we can find an opportunity to

labor, but the question is, rather, where can we expend our time and strength to the best advantage, among the many places ready to receive us? In villages where, but a little while ago, our helpers were met with insult only, and in some cases not even allowed to pass the night, there are now respectful listeners. In fact, wherever our brethren go they find a welcome. Two of them spent the last Sabbath at a village three hours from the city, heretofore proverbial for its opposition to our teachings, and preached to a large congregation, which gathered around the door of the Armenian chapel after the service of the day, and not even the priests made any opposition. Numerous instances might be mentioned to illustrate how ready access we have to the people. And this it is which encourages us to labor.

Reasons for the Favorable Change.

There are several reasons for the change that has taken place, and is now going on in this field. Among them may be mentioned the influence of Dr. West's practice, which is felt through all this region. I suppose there is not a village in our whole field from which, at one time or another, some person has not come to him for medical advice. It can be said of him without exaggeration, that his fame is noised through all the country. In many cases, by means of a patient, a tract, Testament, or Bible, goes to a village it might otherwise never reach. And in all cases it becomes known that there is a Protestant physician in Sivas, and it seems to the people like contending against fate to oppose a man who is able to do all which report attributes to Dr. West.

The action of the Government also, at Constantinople, last summer, has had a favorable influence in making us known. More than once have I been told, by brethren from different parts of our field, that nothing has happened since they became Protestants so much for their interest as that. We have acquired, in this part of the country, a reputation for numbers and influence at the capital, which we should not have secured in a long time had the Government not attempted to interfere with religious liberty.

The Kuzzelbash Koords.

In speaking of our access to the people at large, I ought not to overlook the Kuzzelbash Koords. All that has been said about them in previous letters, is now true. Through all our field we hear of the *Protestant* Koords; and instances have come to our knowledge in which they have suffered persecution simply for avowing themselves Protestants, when they could have had no reasonable expectation that we should ever hear of such acts of persecution. Our helpers visited their villages last winter, and were most cordially received. They found one man who was able to read, and all expressed great eagerness to learn. Whenever any of them are in the city, on the Sabbath, they frequently attend our meetings. They are constantly beseeching us that we will do something for them. "We are poor, ignorant people," they say, "looking to you for instruction. We are persuaded your religion is the true one, and so far as we know, we strive to follow its teachings. We are ready to learn; if you fail to instruct us and we perish, our blood will be on your heads."

This much is sure, they are ready to listen to the gospel. Admit, even, that their motives are the worst possible, yet who shall say that God may not bless his truth to their conversion, and make them, it may be, instruments in his hand for reaching the orthodox Mussulmans of this Empire.

The only practicable course to be pursued in regard to them at present, is to have some of their young men come to Sivas for instruction. Several hold themselves in readiness to come whenever we are able to give them a little help towards defraying the extra ex-

penses of living in the city. Is there not some Christian in America who will give us the few dollars necessary for the expense of these men for a few months, while we endeavor to instruct them in that truth which they profess to be so anxious to learn.

Help Needed.

The missionary force at this station is altogether inadequate to meet the wants of our field, and I trust the Committee will not be unmindful of our need. Still, when we remember how few are offering themselves for the missionary work, and how sickness and death are taking away one after another of those already in the field, we have hardly courage to hope that one can be sent to our aid. Would that God would put it into the hearts of many to give themselves to this noble cause. Our country can give its thousands of lives, and millions of treasure, to suppress an infamous rebellion, and we rejoice that it can; but shall it be said of it, that at the same time it proved recreant to the trust committed to it as a Christian nation? Shall it be said that there are no Christians in America ready to go forth to aid those who would suppress a rebellion which, for six thousand years, has devastated not a part only, but the whole of this world?

MISCELLANIES.

Zulu Superstitions.

A lady in the Zulu mission wrote not long since, to friends: "Two or three things of some interest have happened near our station. A large kraal, over the river, has just moved away, although it had been fixed there for a long time; and this is the reason for the removal. The inhabitants of this and another kraal near, were at enmity because one had killed the cow of another; so, whenever they could, they would call down curses on each other and try to 'bewitch' or annoy one another.

"On a certain evening there was a violent thunder storm. Then, as each kraal owned a 'rain doctor,' these doctors went out and called upon the lightning to strike their enemy's kraal. They jump up and down, and scream, and mumble, until they are foaming with excitement. While the doctor on the hill opposite was thus employed, he was suddenly struck quite dead by lightning. The next morning a butterfly flew into the fire and was burned, which is a sure sign of death in the kraal where it happens; so they said their enemies had sent the lightning and the butterfly; and that night all the people of that kraal disappeared, no one knew where, —driven away by superstition. Nor will any other heathen build on the same spot.

"The second incident is this. A few days ago three of the Christian men came to the missionary, and said that a 'kraal' had called a 'witch doctor' to find out for them who had bewitched their cattle. Now, in the first place, it is against our laws for these doctors to 'bonga,' or perform their arts, on the missionary stations, and in the second place, the Christians will not have them any where about, near them. These three men told the missionary that they wished to burn the medicines, &c., and send the doctors away. Consent being given, away they went. First they broke all the pots and dishes, and then spent hours in burning the trash. When this was done, they cast the whole into the river, so the stream was quite black with the things, as they went floating down into the sea. The doctor soon took himself away.

"It would be quite endless to try and tell you their arts and practices. Sometimes they are very shrewd in discovering thieves and murderers; but when they come to witchcraft, cruelty and even death follow their pointing out the 'witch.' So strong is the fear of them, that recently, when one of them touched the shoulder of one of the station girls, she fainted away in an instant. Their medicines consist of old skins and entrails, animals' tails,

bladders, herbs and sticks, feathers, stones, and all kinds of old rubbish. They jump and mumble, and scream and dance, they boil water, and sing, and strew medicines round, and altogether it is a fearful as well as a ridiculous sight. They sometimes try to cure sick people, but they kill much oftener than they cure.

"There are women also as doctors, and women, too, whose business it is to kill all deformed children, and also one of the twins when twins are born.

"I saw two nice little babies at the station the other day, and the mother was telling of one and another here, whose twin sister or brother had been killed in kraals,—it is a superstition that both must not be allowed to live,—and then she turned and kissed her babies, who were playing together near by, and said, 'I thank God these are better times. Yes, I thank Him.'"

A Want.

Mr. Knapp, of the Bitlis station, Eastern Turkey mission, reporting respecting a class of theological pupils there, says: "If any friend of our work, or any institution in America, could supply us with school apparatus, with which to illustrate what little of the natural sciences we may teach, thus saving us valuable time, the contribution would be very thankfully received. Even such apparatus as may be dilapidated or out of date, lying useless in the garrets of our home institutions, would be very welcome. We consider ourselves mechanics enough to repair all such, when glass does not enter into the construction."

Andrews' Hawaiian Dictionary.

The Honolulu Friend says:—"This Dictionary contains a few words over 15,500. It is a somewhat remarkable circumstance, that Mr. Andrews should have gathered and defined about the same number of words as are to be found in the great folio edition of Johnson's English Dictionary. It contains 15,784 words derived from thirty different languages, as follows: from Latin, 6,732; French, 4,812; Saxon, 1,665; Greek, 1,148; Dutch, 661; Italian, 211; German, 106; Welch, 95; Danish, 75; Spanish, 56; and from twenty other languages, sufficient to make up the number specified above, 15,784. Since the days of Johnson, the standard dictionaries, Webster, Worcester and others, contain a vast number of additional words. The amount of labor which Mr. Andrews has bestowed upon his dictionary, we honestly believe will exceed that which Dr. Johnson devoted to his, if we can credit his own statement that he 'might easily have done it in two years, had not his health received several shocks during the time.'"

MONTHLY SUMMARY.

Missions of the Board.

Dakotas.—Mr. Riggs reports a recent visit,—in which he was accompanied by the native licensed preacher, Mr. Renville,—to the scout's camp, (at Wood's Lake and Yellow Medicine,) near the ground formerly occupied by stations of the mission. The visit was "very pleasant and profitable." He writes: "We held meetings of various kinds every day, and preaching in the area of the camp every evening. With only a few exceptions, the whole community came to our preaching services. For the Sabbath, they erected a very comfortable booth. We re-organized the church, electing and ordaining an additional elder; there were two before. Fourteen persons were received, on profession of faith. This made the church there consist of thirty-five members, not including those who expected to return to the Missouri. I baptized ten adults and ten children, and married four couples. We found evidence that their schools had prospered, and saw but few children, of any size, who were unable to read in the Bible.

"Mr. Renville preached four times while I was with him. The people were much interested in hearing him, and I was as much so as any one. I am more and more satisfied, that native preachers may be

more effective than we ever were or ever could be."

Mr. Riggs went once to look at the ruins of the "mission premises," which naturally made him "feel very sad;" and he remarks: "It is better to be with the living present than with the dead past." "White settlements are pushing up in that direction."

Sandwich Islands.—A letter and station report from Mr. Bond, of Kohala, Hawaii, are by no means encouraging. The year has been, he states, in his field, "a season of appalling stupidity as to the great interests of eternity." This stupidity has been increasing, and the number of attendants on Sabbath services diminishing, until it has reached "a lower point than at any time since our house of worship was built;" while "the morals of the community have rarely been lower than they are at present." Many things indicate that a time of sore trial may be before the missionaries and the churches. The new Board of Education has little regard for the old ways of evangelical truth, and by the new school laws, *all religious instruction* is excluded from the public schools. Whether the Bible is to be excluded does not yet appear. The influence of the Government would seem to be more and more decidedly adverse to that form of Protestant religion which has done so much for the civilization and salvation of the nation. Our missionary brethren there, the people and their rulers, should be remembered by the churches of America in earnest prayer.

Micronesia.—A letter from Mr. Doane (page 231) gives a graphic account of the peril and privations to which he and his wife, with more than six hundred other persons were exposed, by the wreck of the Golden Rule, on Roncador Reef, in the Caribbean Sea.

North China.—Joys and sorrows, encouragements and trials mingle. The annual report of the mission, (page 232) does not show rapid progress during the past year, though the brethren rejoice in reinforcements. Mr. Chapin was constrained to write, in March, of their being brought again into "deep waters" by the conduct of some members of the church, specially the native helper, Chiu. Mr. Blodget has baptized his first convert at Peking.

Ceylon.—The annual report from this mission, station reports, and letters from Mr. Spaulding (pp. 233–36) present some facts of interest, specially in connection with the female boarding school. Of 394 pupils in all, since 1824, 281 have been members of the Christian church, and 202 are still living, in good standing, scattered abroad, many of them in positions of influence, and doing much good in a land where females have been so degraded. The Christian life and death of a native convert, noticed by Mr. Spaulding in his letter of April 1, furnish a bright example of what the gospel can do for degraded idolaters.

Madura.—A letter from Mr. Chester, of Dindigul, gives account of interesting labors in the itineracy, between the 1st of March and the 4th of May. He was accompanied, or assisted in the work, by the catechists of his station field, a native pastor, a colporter of the Madras Bible Society, teachers in the mission seminary, and others, and says, "We have had eleven encampments, have worked twenty-nine days, visited 414 villages, and held 490 meetings, addressing 17,439 adult hearers, and selling 68 rupees' worth of Scripture portions, tracts and books." They went out in three and four companies from their encampments, with usually as many as three catechists in each company, aiming to visit every village within six miles of the camping ground. They had, in nearly all cases, most attentive and respectful audiences, with nothing like abuse. Mr. Chester speaks very highly of the "zeal, interest, and real pleasure" with which the native helpers engaged in the work, laboring very hard, but constantly cheerful and earnest, and most happy when they had most to do and met with most success. The meetings were "precious seasons." During all this time Mr. Chester was often at his dispensary, performing there the work of three or four days in one, prescribing sometimes for as many as ninety persons in a single day. He had had 1,478 patients, 906 of them new cases, since the first of January. This work, he says, "pays, with all its toil," giving him favor with and access to all

classes of people in the many villages of the station.

Nestorians.—Letters from the Nestorian field (pages 236-41) speak of great injustice by powerful Mohammedans against the poor Nestorians; of temptations to worldliness set before helpers in the missionary work, to which there, as everywhere, weak human nature is too ready to yield; of the usefulness of Bible reading women; and of much to encourage in the general aspect of the field. Mr. Cochran's letter repecting the meeting of native helpers, the progress which he has been allowed to witness, and the statistics of the mission at large, is specially cheering. That ninety-two out of ninety-nine graduates from one of the seminaries, and forty-eight of the fifty-five from the other, should have been brought, hopefully, to the saving knowledge of the truth, in nearly every case when members of the schools, while more than one-third of the whole number of communicants received by the mission have been pupils, are facts indicating how richly the divine favor has rested upon those institutions.

Eastern Turkey.—Mr. Barnum's account (page 241) of a visit to out-stations, of meetings with women, and especially of the results of native effort at Hooeli, after the place had been once abandoned as an out-station, is very gratifying. The "intellectual" interest spoken of, it may certainly be hoped will reach the heart in some cases, and lead to the salvation of souls. The extracts given from Mr. Burbank, (page 243,) constitute another "cry for help," from mission fields,—in this case for means, not men,—while the evidence presented that labor at Bitlis is not in vain, and the statements respecting the courage and confidence of the Protestants, who intend,—even if the missionaries leave them, as enemies say they will,—by the grace of God to continue preaching the truth, should encourage to the affording of needed aid.

Western Turkey.—Mr. Ladd, of Smyrna, reports considerable interest in religious things at the out-station Aidin, where, on a recent visit, he received four persons to the church. The Protestants have formed a society, as they said, "to aid the Board in bearing the expense of missionary effort there." The brethren seem to feel grateful to their native pastor, and to the Board which sent him; and they desire the residence there of a missionary who can preach in Greek, stating that they can reckon up a hundred Greeks who appear ready to receive the truth. "The Smyrna and Aidin railway is to be finished within a moderate period."

The letter of Mr. Livingston, from Sivas, (page 245,) states that there were never so many things to encourage in that field, since he went to it, as now, and mentions some of the encouragements, in the changed feeling of the people, and many cheering openings in the villages. He again refers to the Kuzzelbash, or, as they are often called now, the *Protestant* Koords, stating that all which has been said of them in former letters as ready to receive, or at least to hear the gospel, is now true, and remarks that the missionary force at that station is altogether inadquate to meet the wants of the field.

West Africa.—Mr. Bushnell wrote March 24. Mr. Walker had nearly regained his usual health. The small pox was still carrying off many of the people all around the mission field, and superstition was adding its horrors and increasing the number of the slain. A native king on the south side of the Gaboon, eight miles from Baraka, who has been considered the most intelligent chief in the vicinity, had killed two slaves to be buried with his wife, who died of the pestilence, and minister to her in the spirit world; and had twenty others in chains, accused of having caused her death by witchcraft. Intelligence from Cama, and the interior in that vicinity, led to the belief that the disease was very fatal there, and that "the work of killing witches was active and fierce." On the 14th of April Mr. Bushnell wrote again. The disease seemed to be subsiding in the vicinity of Baraka. Two persons had been excluded from the mission church for polygamy, and the spiritual condition of the church was not encouraging. Yet there were a number of professed inquirers, ten or twelve having recently applied for admission to the church.

Other Missions.

North American Indians.—At the late anniversary meeting of the Colonial and Continental Church Society, the Bishop of Huron stated, in regard to missionary efforts among the Indians of North-west America: "Two great questions have been solved by the work of the Society amongst the Indians. One is this—Whether the Indian race is not destined to fade away and perish from off the face of the earth before the white man? That question is now at once and for ever set at rest. The remnants of the six nations, situated upon the grand river within the limits of my diocese, have been Christianized and civilized; and instead of decreasing, they have gone on increasing at the same rate as the white population around them have increased. But another question has been set at rest by the work of that Society, namely,—What is the proper mode of seeking to civilize the savage Indians? Some people have thought that this is to be done by educating them, by giving them a knowledge of the arts and a knowledge of trades, and then sending them forth to labor in those arts and trades. The system has been tried long and found in vain; practically it does not civilize the savage. But Christianize the savage and you civilize him at once. His heart then rejoices in the knowledge of Christ, his standard of morals and of thought is at once raised, and civilization follows as a matter of course. This effect is said to have been witnessed even among the Esquimaux of the north, and it is certainly amply verified before our own eyes in Canada, where we see Indians in a highly civilized state, as the result of their having come to be Christians. There are thousands of these people in my diocese, the great majority of whom are now Christianized; and I have seen evidences of sincere piety and vital godliness amongst them, sufficient to prove to any man at all acquainted with spiritual things, that they were taught by the Spirit of God."

North-West America.—The *Church Missionary Record*, introducing letters from missions among the Indians in North-West America, indicates by the following remarks, the extent of the field over which operations are extended: "This mission is in a state of encouraging and healthful growth. The old centres of occupation—such as St. Andrew's, Red River, Indian Settlement, Devon (which we were wont to call Cumberland), Moose, at the southern extremity of Hudson's Bay—have assumed a settled aspect; and from these, as so many fixed centres, new points are being taken up, so as to break up the vast and dreary distances that used to stretch between the Red River and Moose, the Red River and Fairford, Fairford and Devon. Again, Stanley, on the English River, was once regarded as the utmost limit of our extension in a northerly direction. But now we have far passed these narrow limits, and on the Mackenzie and the Youcon rivers most important and interesting fields of labor have been thrown open to us." The Bishop of Rupert's land, writing in March last, speaks of receiving tidings on Monday "from 1,200 miles to the east, [Moose?] and on Tuesday from Youcon, 3,000 to the north-west." The Record also states: "It is remarkable that these dreary and thinly-populated regions are a favorite mission field of the Romish church. 'The Annals of the Propagation of the Faith,' inform us that the extreme north portion of the American continent, to which we have just referred, has been constituted an apostolical vicariate. The missionaries are French, originally introduced into these countries out of consideration to the French Canadians, who are Romanists. The zeal of these men is unquestionable, and deeply is it to be regretted that they do not expend it for instead of against the truth."

Africa.—Bishop Payne, of the Episcopal Board, made the following statement respecting the Liberia mission, on the first Sabbath of the present year. "The Episcopal Mission to Africa can report seven permanent church buildings, one Hospital, Orphan Asylum, High School, and seven mission houses, erected at an expense exceeding one hundred thousand dollars. It has ordained four Liberian ministers for four Liberian churches, and expected soon to ordain a fifth, besides one native minister. There are three Liberian, one foreign, and two native candi-

dates for orders. Including the Bishop, there are six foreign ministers. There are twenty-one mission stations, 11 of which, notwithstanding the war in America, and wars about the seat of the mission, have been kept in operation. These stations are in the four counties of Liberia, along two hundred and fifty miles of coast, and extend eighty miles interior; operating in seven native tribes, with an aggregate population of one hundred and fifty thousand people. Baptisms during the past year, seventy-eight; forty-nine being adults. Communicants;—colonists, one hundred and sixty-eight; natives, one hundred and forty-eight; total, three hundred and sixteen. Boarding scholars, one hundred and thirty-two; day scholars, Liberian and native, seven hundred and sixty. Contributions, (imperfectly reported,) $783,03."

India.—A Wesleyan missionary at Bangalore, India, in reporting for the last year says: "During this year we have had the privilege of baptizing twenty-six or twenty-seven persons, in the chapel adjoining our house. In this number we do not include the children of Christian parents, but persons who have been brought from heathenism; and there are now some others under preparatory instruction." Another agent of the same Society writes from Negapatam:—"Constantly we meet with proofs that a great change is passing over the minds and feelings of the people around us. Many of the more thoughtful and serious among them do not hesitate to speak earnestly against idolatry, the neglect of female education, the treatment of widows, and even against caste. A Tamil translation of the 'Rig-Veda' is now being published in Madras, in the numbers of a new monthly magazine, and many of the people, sick at heart of their puranic superstitions, turn to it in hope. They look for a simpler and purer faith and mode of worship, and for a higher morality than is taught by the prevailing religion. Yet they are unwilling to receive the faith of the foreigner, and especially they are offended at the doctrine of the cross. To them as to the ancient Greeks the preaching of the cross is foolishness. Nevertheless, we believe that God is insensibly drawing them to himself. Our hope increases that the present generation of missionaries will be allowed to see a very numerous if not a general turning of the people unto Christ."

The Jews.—At the late meeting of the London Jews' Society, the Bishop of Ripon said: "When this Society was first established, it is supposed that there were not fifty converted Jews in the whole of this kingdom. In London alone you have now 3,000 converted Israelites. The Society can tell of 20,000 converts, of whom it is assured that they are members of the invisible as well as of the visible Church of Christ. More than a hundred ordained clergymen, originally members of the Jewish communion, but now converted to the faith of Christ, are preaching the everlasting gospel."

DEATH.

At Tripoli, Syria, suddenly, May 17, ARTHUR MITCHELL, son of Rev. George E. Post, M. D., of the Syria mission.

DONATIONS.

RECEIVED IN JUNE.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
Freeport, Rev. Caleb Hobart, 15 00
North Yarmouth, E. Titcomb, deceased, 10 00
Portland, "First Fruits," 5 75
Pownal, J. L., 13 80
Yarmouth, 1st cong. ch. and so. 161 34—205 89
Franklin co. Aux. So. Rev. I. Rogers, Tr.
Weld, Cong. ch. and so. 10 70
Hancock co. Aux. So.
Castine, Cong. ch. and so. (of wh. from gent. miss. so 78,50; la. do do. 47,45;) 125,95, to cons. Mrs. A. E. IVES an H. M.; m. c. 12,10; 138 05
Lincoln co. Aux. So.
Alna, Cong. ch. and so. 6 45
Newcastle, 1st cong. ch. and so. 5 00—11 45
Oxford co. Aux. So.
Bethel, Rev. D. Garland, 10 00
Sumner, Cong. ch. and so. 10 00—20 00
Penobscot co. Aux. So. E. F. Duren, Tr.
Brewer, 1st cong. ch. and so. 21 45
Piscataquis co. Aux. So.
Garland, Cong. ch. and so. 12 10
Monson, Cong. ch. and so. 7,19; Rev. H. S. Loring, 5; 12 19—24 29
Somerset co.
Norridgewock, Cong. ch. and so. m. c. 14 00
Union Conf. of Chs.
Waterford, A. Gage, 5 00
Waldo co. Aux. So.
Belfast, 1st cong. ch. and so. 20 00
Searsport, 1st cong. ch. and so. m. c. 5,70, less ret'd, 25; 5 45—25 45

Washington co. Aux. So.
Machias, A friend, 5 00
Princeton, Thank-offering of a poor man for the return of peace, 10 00——15 00
York Conf. of chs. Rev. G. W. Cressey, Tr.
Cornish, Rev. A. Cole, 10 00
Kennebunk, 2d cong. ch. and so. coll. 247,55; m. c. 18,66; 266 21
Saco, 1st cong. ch. and so. benev. society, 33 00
Wells, Mrs. H. Gooch, 15 00—324 21

815 49

NEW HAMPSHIRE.

Cheshire co. Aux. So. Geo. Kingsbury, Tr.
Marlboro', Cong. ch. and so. m. c. 15 35
Grafton co. Aux. so.
Hanover, Dartmouth coll. ch. and so. m. c. 110 00
Haverhill, 1st cong. ch. and so. 76 21—186 21
Hillsboro' co. Aux. So. Geo. Swain, Tr.
Amherst, A friend, for China, 5 00
Francestown, Joseph Kingsbury, wh. with prev. dona. cons. MARIA SLEEPER, Metamora, Ill., an H. M. 50 00
Goffstown, Cong. ch. and so. 32,05; less counterfeit, 50c., 31 55
Lyndeboro', Cong. ch. and so. 41 56
Manchester, 1st cong. ch. and so. 137 27
Mason, Cong. ch. and so. 3 00
Nashua, Olive st. cong. ch. and so. 144,58; Pearl st. do. do. 127,49; 272 07
New Ipswich, 1st cong. ch. and so. 38 93
Pelham, Mrs. H. C. Wyman, 10 00
Wilton, B. T. Foster, 10 00—599 38
Merrimack co. Aux. So. G. Hutchins, Tr.
Concord, South cong. ch. and so. 49 80
Fisherville, Rev. A. W. Fiske, 10 00
Webster, Cong. ch. and so. wh. with prev. dona: cons. J. W. JACKMAN an H. M. 66 00—125 80
Rockingham co. Conf. of chs. F. Grant, Tr.
Exeter, 1st and 2d cong. chs. m. c. 20 25
Greenland, Cong. ch. and so. 140 00
Hampstead, Cong. ch. and so. m. c. 26 00
Hampton, do. do. 33 75
Newington, do. do. 2 00—222 00
Strafford Conf. of chs. E. J. Lane, Tr.
Centre Harbor, Cong. ch. and so. 6 00
Laconia, do. do. 49 20——55 20
Sullivan co. Aux. So. N. W. Goddard, Tr.
Cornish, La. For. miss. asso. 17 15
Claremont, D. M. Ide, 10 00——27 15

1,231 09
A friend, 10 00

1,241 09
Legacies.—Nashua, Hannah Brown, by Geo. Swain, Tr., Hillsboro' co. Aux. So. 50 00

1,291 09

VERMONT.

Addison co. Aux. So. Amos Wilcox, Tr.
Cornwall, Cong. ch. and so. 29,15; less exp. 25c.; 28 90
Shoreham, Cong. ch. and so. to cons. Rev. WM. N. BACON an H. M. 56 00——84 90
Caledonia co. Conf. of chs. E. Jewett, Tr.
Lower Waterford, A friend, 10 00
McIndoe's Falls, Cong. ch. and so. 32,50; Rev. M. B. Bradford, 5; 37 50
St. Johnsbury, 2d cong. ch. and so. 31 97——79 47
Chittenden co. Aux. So. E. A. Fuller, Tr.
North Underhill, Two friends, 10 00
Franklin co. Aux. So. C. B. Swift, Tr.
Montgomery, Cong. ch. and so. 14 85
Swanton, Rev. S. Parmelee's cong. 46,83; fem. cent so. 13,17; 60 00——74 85
Orange co. Aux. So. Rev. J. C. Houghton, Tr.
Bradford, Cong. ch. and so. 71 00
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Brownington, Cong. ch. and so. 20 43
Greensboro', do. do. 25 00
Holland, A. Kidder, 5 00
West Charleston, Cong. ch. and so. 75; Mrs. Cummings, 3,55; 78 55——128 98
Washington co. Aux. so. G. W. Scott, Tr.
Waterbury, J. G. Stimson, 100 00

549 20

Bennington, 1st cong. ch. and so. m. c. 32,76; Miss L. F. Harwood, 1; 33 76
Guildhall, R. W. Freeman, 1 00
Wolcott, Rev. H. Herrick, 4 00——38 76

587 96

MASSACHUSETTS.

Barnstable co. Aux. so.
North Falmouth, Rev. L. Wheaton, to cons. JOSHUA NYE an H. M. 150 00
Truro, A friend, 3 00
Waquoit, Cong. ch. and so. 13 15
Wellfleet, A friend, 15 00—181 15
Berkshire co. Aux. So. James Sedgwick, Tr.
Glendale, Sophia Perry, 5 00
Pittsfield, South cong. ch. and so. ladies, 42 60
Richmond, Cong. ch. and so. 44 08
Sheffield, Cong. ch. and so. m. c. 7 05
Stockbridge, do. do. do. 80 00—178 73
Boston, (of wh. from a friend, 500; do. 30; do. 1; Laura A. Morrison, 2;) 7,583 13
Essex co. Aux. so.
Lynn, 1st cong. ch. and so. m. c. 24 70
Marblehead, 3d cong. ch. and so. m. c. 10 00
Methuen, A friend, 25 00
North Andover, Trin. cong. ch. and so. to cons. B. F. HAMILTON, EZRA CLARK and J. H. D. SMITH, H. M., 306,95; less counterfeit 50c., 306 45
Salem, Crombie st. cong. ch. and society, 189 43
Topsfield, Cong. ch. and so. 165 27
Wenham, Cong. ch. and so. m. c. 1 25—722 10
Essex co. North Aux. So. William Thurston, Tr.
Newbury, 1st cong. ch. and so. 55 52
Newburyport, North cong. ch. and society, 75 55—131 07
Essex co. South Aux. So. C. M. Richardson, Tr.
Beverly, Washington st. cong. ch. and so. to cons. WM. A. WEBBER an H. M., 100 00
Hamilton, Cong. ch. and so. 88 00
Middleton, do. do. 25 00
South Danvers, Cong. ch. and so. coll. 362,68; m. c. 92,63, to cons. J. PERKINS an H. M., 455 31—668 31
Hampden co. Aux. So. J. C. Bridgman, Tr.
Monson, Rev. Dr. Alfred Ely, 15 00
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, Faculty and students, Amherst Coll. to cons. Prof. W. S. CLARK, and Prof. E. HITCHCOCK, H. M. 252 00
Easthampton, Laura S. Place, deceased, 1 00
Greenwich, Cong. ch. and so. 55 11
Northampton, Lucy S. Sanderson, 30 00
South Hadley Falls, 1st cong. ch. and so. 40 50—378 61
Middlesex co.
Cambridge, Shepard cong. ch. and so. coll. 588,94; m. c. 34,79; 623 73
Cambridgeport, Stearns Chapel, m. c. 18; S. T., 1; C. F. B., 3; 22 00
Charlestown, Winthrop cong. ch. and so. 2,000 00
Concord, Trin. cong. ch. and so. m. c. 60 00
East Cambridge, Evan. cong. ch, and so. m. c. 10 67
Lowell, 1st cong. ch. and so. 122 00
Medford, Mystic cong. ch. and so. 84 50
Natick, 1st cong. ch. and so. m. c. 17 13
Newton Centre, Cong. ch. and so. m. c. 51 56
North Chelmsford, A friend, 5 00
Reading, Richard Parker, 10 00

Wilmington, Ortho. cong. ch. and so. to cons. J. L. HOWARD and Mrs. C. C. BUCK, H. M., 200 83-3,207 42
Norfolk co. Aux. so.
Brookline, E. S., thank-offering, for National blessings, 25 00
Jamaica Plain, Mather cong. ch. and so. m. c. 18 00
Medway, Village cong. ch. and so. (in part,) to cons. Rev. H. M. HOLMES, Elliot, Me., an H. M., 86,34; 1st cong. ch. and so. (ad'l,) 13; m. c. 18,60; 117 94
Roxbury, Vine st. cong. ch. and so. m. c. 30, Eliot cong. ch. and so. m. c. 13,17; 43 17
West Roxbury, South evan. cong. ch. and so. m. c. 31 63
Wrentham, A friend, 6; Mrs. P. V. Markham, 2; 8 00—243 74
Old Colony Aux. So.
Marion, Cong. ch. and so Friends, 15 75
Middleboro', 1st cong. ch. and so. 63 36
New Bedford, North cong. ch. and so. 252,18; Pacific cong. ch. and so. 50; 302 48
Rochester, 1st cong. ch. and so. m. c. 12; la. miss. so. 28; 40 00—421 59
Palestine Miss. So. E. Alden, Tr.
Abington, 1st cong. ch. and so. gent. asso. 228,75; la. do. 95,16; m. c. 90,75, (of wh. from friends to cons. J. W. BROWN an H. M., 100; from Rev. F. R. Abbe, to cons. Mrs. MARY T. ABBE an H. M., 100;) 414 66
Braintree, South cong. ch. and so. (ad'l,) 5 00
Bridgewater, Cent'l Square, Cong. ch. and so. 13 00
East Abington, Cong. ch. and so. gent. and la. asso. 158; m. c. 12; 170 00
East Randolph, Winthrop cong. ch. and so. gent. asso. 69; la. do. 34,88; m. c. 99,13; 203 01
Hanover, 2d cong. ch. and so. 20 75
North Bridgewater, Porter cong. ch. and so. gent. and la. asso. 205,80; m. c. 48,20; 254 00
Randolph, 1st cong. ch. and so. gent asso. 205,52; la. do. 55,03; m. c. 59,76; 320 31
Scituate, Trin. cong. ch. and so. 23 00
South Abington, Cong. ch. and so. 234 50
South Weymouth, Union cong. ch. and so. 41,50; 2d cong ch. and so. 34,19; 75 69-1,733 92
Plymouth co.
Plympton, A thank-offering, for a little child, 15 00
Worcester co. So. Aux. So. W. C. Capron, Tr.
West Millbury, An orphan, 2 00

15,481 77

Chelsea, Broadway cong. ch. and so. m. c. 57,89; Winnisimmet cong. ch. and so. m. c. (24,10, less counterfeit 50c.,) 23,60; 81 59

15,563 36

Legacies.—Beverly, Manasseh Trask, by A. W. Trask, Ex'r, 94 00

15,657 36

RHODE ISLAND.

Central Falls, Cong. ch. and so. 82 45
Portsmouth Grove, Lovell Gen. Hospital, 12 00
Providence, A friend, 5 00—99 45

CONNECTICUT.

Fairfield co. East, Aux. So.
Stratford, G. Loomis, 5 00
Fairfield co. West, Aux. So. C. Marvin, Tr.
Sherman, Cong. ch. and so. 30 00
Southport, Cong. ch. and so. to cons. Mrs. E. M. SMITH an H. M. 115 29—145 29
Hartford co. Aux. So. A. G. Hammond, Agent.
East Windsor, 1st cong. ch. and so. 97 50
Hartford, A friend, 7 00
Unionville, Cong. ch. and so. 36 00—140 50
Litchfield co. Aux. So. G. C. Woodruff, Tr.
New Hartford, South cong. ch. and so. 12,58; Rev. E. Hall, Jr., 3; 15 58
South Canaan, Cong. ch. and so. 33 66
Winchester Centre, do. 5 00—54 24
Middlesex Asso. John Marvin, Tr.
East Haddam, Rev. I. Parsons, 5 00
New Haven City, Aux. So. F. T. Jarman, Agent.
North cong. ch. and so. m. c. 12,25; Yale coll. ch. and so m. c. 6,47; Davenport cong. ch. and so. 6; United m. c. 7,68: a lady, by Rev. H. Bingham, 7; S. W. Barnum, 5; Miss J. M. R., 8; Unknown, 50c. 52 90
New Haven co. East, F. T. Jarman, Agent.
Hanover, Cong. ch. and so. m. c. 5 00
North Branford, A friend, 38 00—43 00
New Haven co. West Conso. F. T. Jarman, Agt.
Bethany, A young friend, 15 00
Waterbury, 2d cong. ch. and so. m. c. 9 16
Wolcott, Cong. ch. and so. 14 25—38 41
New London and vic. and Norwich and vic. C. Butler and Lewis A. Hyde, Trs.
New London, A member of 1st cong. ch. 50 00
Stonington, 2d cong. ch. and so. m. c. 32 50—82 50
Tolland co. Aux. So. E. B. Preston, Tr.
Columbia, Cong. ch. and so. m. c. 4 83
Somers, A friend, 10 00—14 83
Windham co. Aux. So. Rev. S. G. Willard, Tr.
North Woodstock, Cong. ch. and so. m. c. 11 00
Willimantic, Cong. ch. and so. m. c. 18 00—29 00

610 67

A friend, 25 00

635 67

Legacies.—Litchfield, Fred'k Buel, by G. C. Woodruff, Tr. Litch. Co. Aux. So. 200; int. 6; 206 00
Middletown, W. Plumbe, (prev. rec'd, 991,50,) by Wm. Southmayd, Trustee, 1,000 00
Vernon, Mrs. E. N. Kellogg, (prev. rec'd, 3,000,) by Geo. and Allyn Kellogg, Ex'rs, 2,645,15, less tax, 282,27; 2,363 18-3,569 18

4,204 85

NEW YORK.

Monroe co. and vic. E. Ely and Wm. Alling, Agents.
Barry Centre, Cong. ch. and so. 19 00
North Bergen, Pres ch. 21 00—40 00
New York and Brooklyn Aux. So., Agency of the Board, Bible House.
Of wh. from Clinton Ave. cong. ch. and so. (Brooklyn,) (of wh. from Geo. W. Snow, 500; D. S. HAMMOND, wh. cons. himself an H. M., 100, Mrs. P. Notman, wh. cons. Mrs. FRANCES E. DAWLEY an H. M. 100;) 3,000; m. c. 38; from E. M. Kingsley, 50; J. P. Crosby, 50; W. W. Chester, 150; J. F. R. B., wh. with prev. dona. cons. F. E. BLISS an H. M., 50; C. H. Booth, 50; A. O. Van Lennep, 50; A. R. Wetmore, 500; Seventh pres. ch. 147,77; West pres. ch. m c 21,64; Mrs. J. L. Mason, 25; Wm. A. Wheeler, (ad'l,) 250; W. B., Jr., 35; 4,487 45
Oneida co. Aux. So. J. E. Warner, Tr.
New Hartford, Pres. ch. to cons. Rev. E. B. FURBISH an H. M. 96 19
Utica, 1st pres. ch. 575 03—671 22

5,198 67

Albany, 2d pres. ch. 867.23; State st. pres ch. 71,10; Rev. D. Dyer, 25; 963 33
Aurora, Pres. ch. (in part,) to cons. Mrs. MARIA A. HOWARD an H M. 100 00

Cambria, (of wh. from T. Scovell, 20;) cong. ch. and so. 70 38
Carlisle, J. Boughton, 1 00
Chippewa Street, Cong. ch. and so. 8 50
Clinton, J. F. Crossett, 25 00
Coxsackie, M. Lusk, 10 00
David's Island, J. H. Pedro, 12 00
Durham, 2d pres. ch. 13 00
Eaton, Cong. ch. and so. 10 00
Eddytown, Pres. ch. Hester Ayres, 7 25
Elmira, 2d pres. ch. (of wh. from Clara Thurston, to cons. Rev. A. T. YOUNG, Oak's Corners, N. Y., an H. M., 50; m. c. 21,99;) 175,63; a thank-offering, 5; 180 63
Franklin, 1st pres. ch. 12 83
Franklinville, (L. I.,) Pres. ch. 28 00
Guilford, 1st cong. ch. and so. 67,63, less counterfeit 50c.; 67 13
Havana, 1st pres. ch. 22 50
Leon, Mrs. S. M. Wellman, 3 69
Messina, C. A. Boynton, 5; E. Howard, 3; Friends, 3; 11 00
New Brighton, R. H. Thayer, to cons. Rev. PIERRE P. IRVING an H. M. 50 00
New Haven, Pres. ch. and so. 46 20
New York City, Mrs. C. A. Hedges, 500 00
Ogdensburgh, E. Thompson, 100 00
Palmyra, Mrs. E. E. Burbank, 5 00
Penn Yan, Pres. ch. 78 30
Richfield Springs, Pres. ch. 11 60
Richville, C. White, 2 00
Rock Stream, Pres. ch. 11 02
Sherburne, Pres. ch. Wm. Newton, to cons. Mrs. H. A. NEWTON, New Haven, Conn., an H. M. 100 00
Tarrytown, M. V. Z. C. 4 00
Texas Valley, Freetown pres. ch. 4 00
Troy, Nail Factory, m. c. 15 00
Woodhull, Pres. ch. 22 35—2,495 71

7,694 38

Legacies.—Augusta, Mrs. P. A. Knox, by H. L. Hawley, Ex'r, 7 00
New York City, Mary H. Hinton, 100 00
David Stevens, 25 00—132 00

7,826 38

NEW JERSEY.

Boonton, Pres. ch. m. c. 19 59
Elizabeth, J. Townley, 30 00
Orange, 1st pres. ch. 124 12
Patterson, Mrs. L. Atterbury, 25 00—198 71
Legacies.—Bloomfield, Sarah Pitt, by W. S. Baldwin, Ex'r, 200; less tax, 12; 188 00

386 71

PENNSYLVANIA.

By Samuel Work, Agent.
Carlisle, 1st pres. ch. 132 75
Delaware Water Gap, Mount'n ch. 3 56
Philadelphia, Calvary pres. ch. (of wh from M. W. Baldwin, 500;) 1,147; Walnut st. pres. ch. 496,21; J. D. L., 110; 1,753 21—1,889 52
Lock Haven, G. B. Perkins, 4 68
Mt. Pleasant and Pleasant Unity, Pres chs. 23 20
North East, Pres. ch. m. c. 13 00
Philadelphia, H. W. Pitkin, 1,000; a lady, 5; 1,005 00—1,045 88

2,935 40

Legacies.—Norristown, Hester Cowden, by John Cowden, Ex'r, 93 25

3,028 65

DELAWARE.

By Samuel Work, Agent.
Wilmington, Hanover st. pres. ch. 28; Olivet chapel, 22,72; 50 72

DISTRICT OF COLUMBIA.

Washington, Wm. Wheeler, 10 00

OHIO.

By T. P. Handy, Agent.
Fremont, Pres. ch. 2 00
Norwalk, 1st pres. ch. 82 71
Toledo, 1st cong. ch. and so. 466 92—551 63
By William Scott, Agent.
Cincinnati, Rev. B. P. Aydelotte, D. D, 50; 2d pres. ch. (bal.) 25; m. c. 18,88; 3d pres. ch. m. c. 13,23; 107 11
Circleville, Pres. ch. 78,56; Rev. H. Calhoun, 10; 88 56
College Hill, Ohio Fem. College, 14 00
Dayton, J. A. P. Inskeep, 10 00
Delaware, 2d pres. ch. 46 00
Lebanon, A. Holbrook, 100 00
Middleport, Pres. ch. 20 50
Monroeville, Pres. ch. 5; m. c. 2,15; 7 15
Ripley, 1st pres. ch. 84 00
Walnut Hills, Lane sem. ch. coll. 200,04; m. c. 33,31; G. Y. Roots, 50; 283 35

760 67
Less exch. 70—759 97
Birmingham, Pres ch. (in part,) 11 25
Florence, do. do. 4 00
Milan, do. do. 75 00
Rockville, J. H. Baird, 3 00
Ruggles, Pres. ch. (in part,) 71 00
Warren, 1st pres. ch. to cons. JULIUS KING an H. M. 112 30—276 55

1,588 15

INDIANA.

By William Scott, Agent.
Clinton, Pres. ch. 6 20
Greenwood, D. V. Brewer, 1 40
Indianapolis, Plymouth cong. ch. and so. 36 00
Toronto, Pres. ch. 2 80—46 40

ILLINOIS.

By William Scott, Agent.
Danville, S. S. Dobbin, 50 00
Beardstown, Cong. ch. and so. to cons. Rev. W. A. CHAMBERLIN an H. M. 90 25
Chicago, 2d pres. ch. 600; New Eng. cong. ch. and so. coll. 170,40; m. c. 66,16; 836 56
Como, Cong ch. and so. (in part,) 10 00
Freeport, Ger. evan. St. John's ch. 38 25
Lake Forest, Pres. ch. 40 00
Monticello, The church of Christ, to cons. PHILENA FOBES, Godfrey, an H. M. 101 00
Payson, J. K. Scarborough, 50; S. M. Spencer, 50; others, 2,65; 102 65
Polo, Independent pres. ch. 83 00
Rushville, Pres. ch. m. c. 14 85
Tolono, Wm. Keeble, 10 00—1,326 56

1,376 56

MICHIGAN.

Clinton, Cong. ch. and so. 10 00
Detroit, Fort st. pres. ch. 173 30
Jackson, 1st cong. ch. and so. (of wh. from a friend, 25; do. 40;) to cons. Rev. G. H. COFFEY an H. M. 172 40
Kalamazoo, P. L. H. 3 00
Lodi, Rev. R. Nutting, 5 00
London, Rev. W. Hall, 5 00
New Hudson, Cong. ch. and so. 5 10
Saint Joseph, do. do. 8 92
Salem, do. do. 1 90
Somerset, do. do. 40 00
Summit, Cong. ch. and so. 6,16; Rev. R. J. Williams, 1,84; 8 00—432 62

WISCONSIN.

Beloit, College miss. so. 5 00
Stevens' Point, Pres. ch. 10 30
White Water, Mrs. E. W. Goodhue, 2 00—17 30

MINNESOTA.

Cottage Grove, Cong. ch. and so. 11 45
Faribault, do. do. 24 00
Shakopee, Rev. S. W. Pond, 15 00—50 45

IOWA.

Buffalo Grove, Cong. ch. and so. 6 15
Cedar Rapids, 1st pres. ch. coll. 28; m. c. 10; 38 00
Clarence and Wheatland, Pres. chs. 21 00
Colesburg, Rev. L. P. Matthews, 2 00
Davenport, Rev. J. A. Reed, 10; Mrs. Reed, 5; 15 00
Decorah, 1st cong. ch. and so. 38 00
Earlville, Cong. ch. and so. 5 50
Independence, S. W. Noyes, 10 00
Lansing, Rev. J. B. Gilbert, 2 00
Lima, Miss E. A. Hyde, 2 00
Lyons, Pres. ch. 10 00
Muscatine, W. F. Johnson, 22,50; a lady, 2; 24 50
Nugent's Grove, Rev. O. Littlefield, 10 00—184 15

MISSOURI.

New Providence, Pres. ch. 10 00
St. Louis, 1st pres. ch. (in part,) 442,80, less exc. 45; (of wh. 100, to cons. Mrs. LUCY I. LAMB an H. M.) 442 35—452 35

KANSAS.

Hampden, Cong. ch. and so. 6 50

NEBRASKA TERRITORY.

Omaha City, Pres. ch. 10 00

CALIFORNIA.

Grass Valley, Cong. ch. and so. m. c. 21 90
Oakland, 1st cong. ch. and so. m. c. 41 20
San Francisco, 1st cong. ch. and so. m. c. 53 90—117 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Brantford, Canada West, Cong. ch. and so. 10 00
Montreal, Canada East, Am. pres. ch. and so. (in part,) 250; gold prem. 98,75; 348 75
St. Catharine's, Canada West, 1st pres. ch. 21 87—380 62

MISSION SCHOOL ENTERPRISE.

MAINE.—Bethel, Cong. ch. s. s. 40; East Machias, Cong. ch. s. s. 50; Farmington, Seed money, 2,65; Hallowell, cong. ch. s. s. 35; Minot, Cong. ch. s. s. 7,50; Monson, Henry M. Loring, dec'd, 3,85; Hattie M. Loring, 6lc.; Searsport, 2d cong. ch. s. s. 4; South Berwick, Cong. ch. s. s. (ad'l.) 2,60; Yarmouth, 1st cong. ch. s. s. 84,39; 230 60

NEW HAMPSHIRE —Boscawen, Cong. ch. s. s. 22,75; Candia, Cong. ch. s. s. 5; Colebrook, Cong. ch. s. s 8,33; Concord, Myrtle miss. sch. (in part,) 10,37; Greenland, Cong. ch. s. s. 10,25; Hanover Centre, Cong. ch. s. s. 3; Harrisville, Cong. ch. s. s. (ad'l.) 13.25; Hopkinton, Cong. ch. s. s. 30,65; Keene, 1st cong. ch. s. s. for ed. a native preacher, 41,63; Milford, Cong. ch. s. s. for schools in Persia and India, 81,50; Nelson, Cong. ch. s. s. (ad'l.) 25c.; New Castle, Cong. ch. s. s. for Rev. S. C. Dean's sch., Mahratta, 5; Pelham, J. and Elizabeth W. Tyler, 25; 256 98

VERMONT.—Brookfield, Cong. ch. s. s. 25; Brownington, Cong. ch. s. s. 4,30; Danville, Cong. ch. s. s. 7,50; Dorset, Cong. ch. s. s. 30; Enosburgh, Cong. ch. s. s. 16; Franklin, Clara A. Demming, dec'd, 1,50; Montgomery, Mary Paine, 1; L. Durkee, 10c.; Sheldon, Little boy, 10c.; Thetford, 1st cong. ch. s. s. 61; Townsend, 1st cong. ch. s. s. 12; Williamstown, Cong. ch. s. s. 5,50; 164 00

MASSACHUSETTS.—Boston, Park st. ch. s. s. for Madura, 11,90; Phillips ch. inf't class, 10; Hanover, 2d cong. ch. chil. miss. so. 5,70; Holyoke, 2d cong. ch. s. s. (quar. dona.) for India, 15; Saxonville, Edwards cong. ch. s. s. 21,74; South Deerfield, 1st cong. ch. s. s. Miss J. Stowell's class, 2; Sutton, for heathen child, 2,50; Wenham, Cong. ch. s. s. 15; 82 84

CONNECTICUT.—Granby, 1st cong. ch. s. s. for sup. teachers under care Rev. J. E. Chandler, India, 39,40; Middlebury, Cong. ch. s. s. 10; Preston, Cong. ch. s. s. (18,46, less counterfeit 50c.) 17,96; Suffield, 1st cong. ch. s. s. 25; West Haven, Cong. ch. s. s. 10; Windsor, 1st cong. s. s. 12; 114 36

NEW YORK.—Auburn, 2d pres. ch. s. s. for schools in Madura, wh. with prev. dona. cons. N. HOYT and J. PORTER, H. M., 50; Brooklyn, Boerum st. miss. Sab. sch. (15 gold,) 21,70; Butternut's Pres. ch. s. s. 10; Cambria, Cong. ch. s. s. for Madura, 19,23; Franklinville, (L. I.,) Pres. ch. s. s. 14; Penn Yan, Pres. ch. s. s. 10; Sherman, Cong. ch. s. s. 7,10; West Newark, Cong. ch. s. s. 1,84; 133 87

PENNSYLVANIA.—Delaware Water Gap, Mountain ch. s. s. 1,44; Hartsville, Neshaminy pres. ch. s. s. 3,50; Philadelphia, Walnut st. pres. ch. s. s. 40; West Chester, Pres. ch. juv. miss. so. 118; 162 94

DELAWARE.—Wilmington, Hanover st. pres. ch. s. s. 18 62

OHIO.—Ashtabula, Pres. ch. s. s. for Rev. H. J. Bruce's sch. India, 20; Cincinnati, 1st Ger. pres. ch. s. s. 3; 6th pres. ch. s. s. 2,75; Circleville, Pres. ch. s. s. (of wh. from Mrs. C.'s infant class, 6;) 28,45; College Hill, Ohio Fem. Coll. s. s. for Mrs. Bonney's sch. Canton, China, 50. Delaware, 2d pres. ch. s. s. 42; Middleport, Pres. ch. s. s. 1,26; Toledo, 1st cong. ch. s. s. 43,08; 190 54

INDIANA.—Greenwood, Pres. ch. s. s. 6; New Albany, 3d pres. ch. s. s. for schools at Bombay, 73; Plymouth, Pres. ch. s. s. 18; 97 00

ILLINOIS.—Alton, 1st pres. ch. s. s. 20; Cerro Gordo, Pres. ch. s. s. 3; Freeport, Pres. ch. s. s. 57,18; Lake Forest, Pres. ch. s. s. (bal. for the year,) for the sup. of catechist Keroba, near Ahmednuggur, 15; Lanark, Union s. s. 50c.; Mounds, Mt. Pleasant Pres. ch. s. s. 5; 100 68

WISCONSIN.—Boscobel, Cong. ch. s. s. 1,50; Wauwatosa, Cong. ch. s. s. E. A. Swan, earned hoeing corn, 35c.; Harriet F. Warren, egg money, 25c.; 2 10

IOWA.—Granville, Ger. cong. ch. s. s. 3,35; Kossuth, 1st pres. ch. s. s. 6,10; a little girl's legacy, 75c.; Lyons, Pres. ch. s. s. for Rev. J. E. Chandler's sch. Madura, 5; 15 20

ARKANSAS.—Little Rock, 1st colored Sab. sch. 10 00

OREGON.—Salem, 1st cong. ch. s. s. 10 00

1,590 73

Donations received in June, 36,085 06

Legacies, 4,126 43

$40,211 49

☞ **TOTAL from September 1st, 1864, to June 30th, 1865,** $ 331,399 11

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